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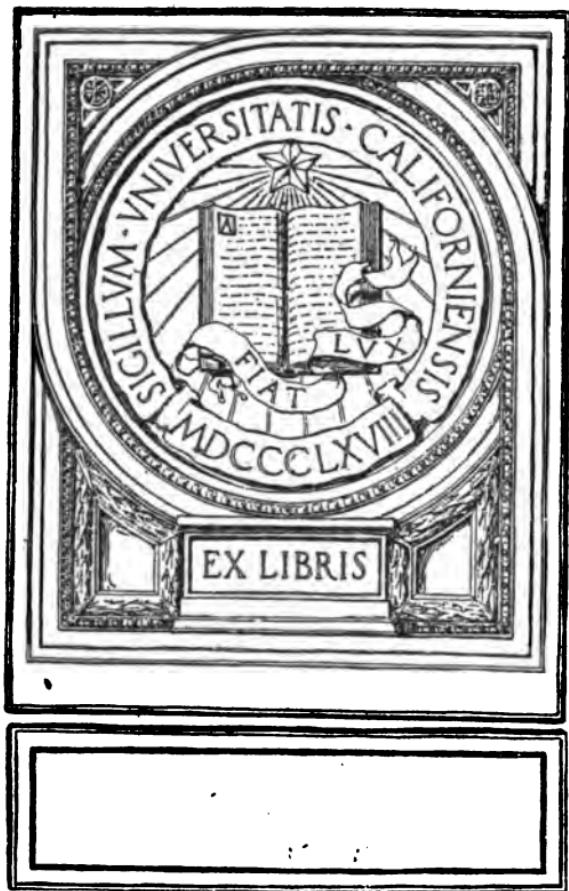
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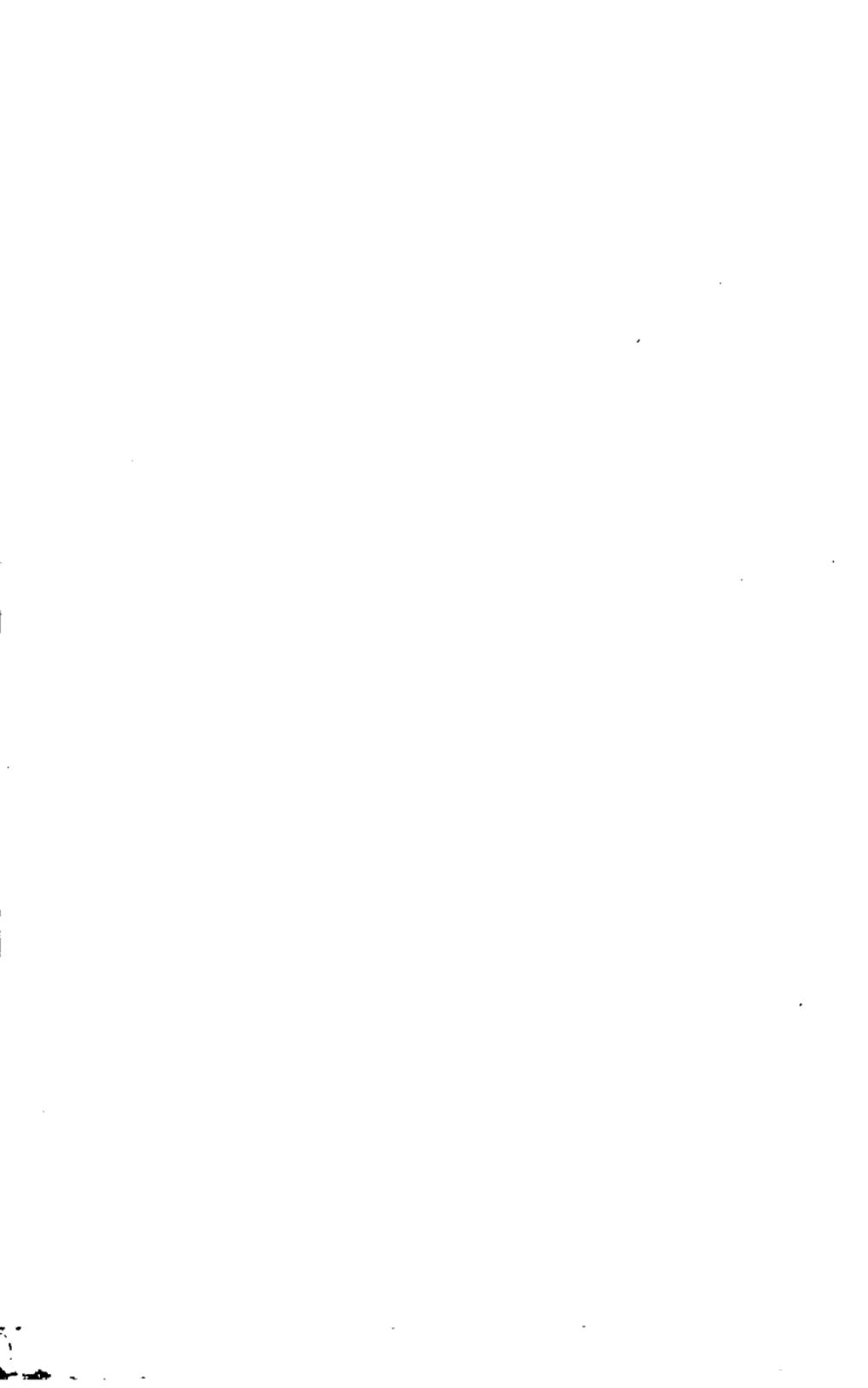






THE YANKEES OF THE EAST







EXTERIOR OF BUDDHIST TEMPLE AT IKEGAMI.

THE YANKEES OF THE EAST

SKETCHES OF MODERN JAPAN

BY

WILLIAM ELEROY CURTIS

VOLUME II



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CONTENTS

XII. LABOR AND WAGES	329
XIII. JAPANESE METHODS OF FARMING	349
XIV. A JAPANESE DINNER	360
XV. THE EDUCATIONAL SYSTEM OF JAPAN	381
XVI. THE MISSIONARY PROBLEM	413
XVII. CHRISTIANITY FROM THE BUDDHIST POINT OF VIEW	457
XVIII. A PECULIAR INSTITUTION	498
XIX. THE ADVANCEMENT OF WOMEN	511
XX. THE THEATRE AND WRESTLING RING	538
XXI. JAPANESE ART AND ARTISTS	561
XXII. ODD THINGS YOU SEE AND HEAR OF	582
XXIII. THE POLITICAL CRISIS IN JAPAN	605



List of Illustrations.

Volume II.



EXTERIOR OF A BUDDHIST TEMPLE AT IKEGAMI	<i>Frontispiece</i>
A JAPANESE WRESTLING MATCH	<i>To face page</i> 331
EXTERIOR OF DANJURO'S THEATRE, TOKYO	343
GATHERING TEA	349
THE COMING GENERATION	357
A BILL FOR TRAVELLING	370
A BUDDHIST PRIEST	381
GATE TO THE NEW TEMPLE, KYOTO	413
THE MARQUIS OYAMA	437
HIGH PRIEST AT IKEGAMI	457
A GLIMPSE OF THE YOSHIWARA, TOKYO	499
GARDEN OF A TEA HOUSE	508
THE MARCHIONESS OYAMA	524
A BUDDHIST FUNERAL	539
SCENE ON JAPANESE STAGE	543
DANJURO IN THEATRICAL COSTUME	515
THE GREAT BRONZE BUDDHA AT KAMAKURA	573
THE WONDERFUL LANTERN AT NIKKO	593
A JAPANESE CEMETERY	612
GATEWAY TO THE MIKADO'S PALACE, KYOTO	621
A JAPANESE SAWMILL	628



XII

Labor and Wages

Japan is becoming less and less dependent upon the outside world for the necessities and comforts of life and is making her own goods with great skill and ingenuity. It is often said that the Japanese are not an original people; that they are merely imitators; that they got their arts from Korea, their industries from China, and that their civilization is simply a veneer acquired by studying the methods of the United States and Europe—all of which, in a measure, is true, but it is not discreditable.

The Japanese workman can make anything he has ever seen. His ingenuity is astonishing. Give him a most complicated mechanism—a watch or an electrical apparatus—and he will produce it exactly and set it running without instruction. Give a Japanese tailor a pair of old trousers, tell him you want a new pair like them, and he will reproduce them exactly, with all the patches and darns included, if there happen to be any. He can imitate any process and can copy any pattern or design more accurately and

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The Yankees of the East

skillfully than any other race in the world. It is that faculty which has enabled Japan to make such rapid progress in civilization.

Since their release from the exclusive policy of the feudal lords, the people have studied the methods of all the civilized nations, and have adopted those of each which seemed to them the best and most readily applied to their own necessities and convenience. They have found one thing in Switzerland, another in Sweden, another in England, others in Germany, France and the United States, and have rejected what is not of value to them as readily as they have adopted those which are to their advantage.

Under such circumstances originality is not wanted, but a power of adaptability and imitation that is immensely more useful. And those very powers are going to make Japan a dangerous competitor for the European nations in manufactured merchandise. At the same time it is a mistake to suppose the people have no originality. The records of their patent office, which is described at length in another chapter, are enough to settle that question beyond a doubt, for they show signs of the development of a high degree of inventive genius, particularly in the line of labor-saving appliances and machinery.

There are factories of all sorts going up in every part of Japan. In the city of Osaka,

وَمَنْ يَعْمَلْ مِنْ حَسَنَةٍ يَرَهُ
وَمَنْ يَعْمَلْ مِنْ سُوءٍ يَرَهُ

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AMERICAN



A JAPANESE WRESTLING MATCH.

Labor and Wages

where there was not a piece of machinery twenty years ago, there are now more than five hundred manufacturing establishments run by steam alone. There are some of the largest, most expensive and complete electrical plants in the world, several of them made by natives, and there are unmistakable signs in every direction that Japan is not only getting ready to release herself from dependence upon other nations and make all she needs herself, but will soon come into direct competition with manufacturing labor of the United States and Europe.

The enlistment and employment of about 400,000 mechanics and coolies for the war with China first brought the employer class in Japan to realize that they have the best, the cheapest and most skillful labor for the money in the world, and that they may be compelled some time in the not very distant future to confront a theory and not a condition, to paraphrase the language of a very eminent man. The walking delegate has not yet made his appearance. In China there are unions, and, although labor is quite as cheap, if it is not cheaper, in the interior of the great empire, it is much more difficult to control, as the Chinese is a stubborn and oftentimes an ugly person to deal with. The Japanese are more gentle, more docile, more patient and more enduring.

There are no labor unions in Japan, but with

The Yankees of the East

the introduction of machinery and modern ideas, with the establishment of factories, which require a certain degree of training, and the growth of intelligence, which will be the inevitable result of the present system of popular education, the organization of laboring classes for their own protection and advancement is sure to come. The greatest protection is in the multitude of people struggling for a living, which consists of a mat to sleep upon and a few handfuls of rice for food. But even under such circumstances the withdrawal of a comparatively small number of laborers from the 41,000,000 that populate the little islands shows how sensitive the masses are to any unusual disturbance, and should set thinking men to considering what may happen when millions of dollars are locked up in manufacturing enterprises, and the mechanical products of Japan are no longer made in the households and sold in the markets piece by piece.

The advance in the cost of labor caused by the war was very small when considered in the light of wages paid in other countries, yet it has been felt in prices. One or two cents a day does not seem very much to men who are accustomed to receive \$50, \$60 and \$75 a month, but in Japan, where the average income of the workingman does not exceed \$45 or \$50 a year, it is a matter of importance on both sides.

Through the kindness of Col. M. W. McIvor,

Labor and Wages

the United States consul-general at Yokahama, whose home is at Cedar Rapids, Iowa, and who, by the way, is the most popular and one of the most competent representatives the government has ever had in Japan, I obtained a schedule of wages paid for various kinds of labor throughout the empire, which is based upon a large number of returns from the several provinces. The table gives the lowest and highest rates and the average for all the provinces reporting.

From the same source I obtained the average rates in the city of Yokohama, which is the principal shipping port in the country, where the foreign population is largest and where wages are highest.

The following statement shows the rates of wages paid to Japanese artisans and laborers in the local money, which is worth about one-half as much as American gold:

	HIGH- EST.	LOW- EST.	AVER- AGE.
Carpenters	\$.50	\$.20
Paper-hangers60	.20
Stone-cutters69	.22
Wood-sawyers50	.13
Roofers60	.20
Bricklayers88	.20
Mattingmakers50	.20
Carpenters and joiners, screenmakers55	.17
Makers of paper screens, lanterns, etc.55	.20
Cabinetmakers, furniture53	.17
Tailors, Japanese clothing16	.15
Tailors, foreign clothing	1.00	.25
Dyers60	.05
Cotton-beaters45	.13

The Yankees of the East

	HIGH- EST.	LOW- EST.	AVER- AGE.
Blacksmiths . . . . .	.60	.18	.30
Porcelainmakers . . . . .	.50	.13	.29
Lacquermakers . . . . .	.58	.15	.29
Oil-pressers . . . . .	.34	.10	.25
Tobacconakers . . . . .	.50	.11	.26
Printing pressmen . . . . .	.70	.11	.26
Compositors . . . . .	.83	.10	.29
Wine and sake makers . . . . .	.50	.15	.29
Sauce and preserve makers . . . . .	.40	.10	.24
Farm hands, men . . . . .	.30	.16	.19
Farm hands, women . . . . .	.28	.06	.19
Silkworm breeders, men . . . . .	.50	.10	.22
Silkworm breeders, women . . . . .	.25	.05	.17
Weavers . . . . .	.40	.07	.15
Teamakers, men . . . . .	.80	.15	.31
Coolies or general laborers . . . . .	.33	.14	.22

The following are rates paid by the month:

	HIGH- EST.	LOW- EST.	AVER- AGE.
Weavers, men	\$12.00	\$1.00	\$4.83
Weavers, women	12.00	1.00	3.30
Confectionerymakers and bakers	12.00	1.00	5.74
Farm hands, men	5.00	1.00	2.31
Farm hands, women	3.50	.49	1.28
Household servants, men	5.00	.50	2.12
House servants, women	3.00	.50	1.16

The following are the present rate of wages paid in the city of Yokohama, reduced to United States currency, the average working day being ten hours:

Carpenters	\$0.26	Dyers . . . . .	.24
Plasterers . . . . .	.26	Cotton-beaters . . . . .	.17
Stone-cutters . . . . .	.31	Blacksmiths . . . . .	.36
Wood-sawyers . . . . .	.29	Porcelain artists, or- dinary . . . . .	.38
Roofers . . . . .	.26	Superior porcelain ar- tists . . . . .	.72
Tilers . . . . .	.31	Porcelainmakers	\$0.24
Mattingmakers . . . . .	.24	Oil pressmen . . . . .	.24
Screenmakers . . . . .	.20	Tobacco and cigar- makers . . . . .	.24
Joiners . . . . .	.29	Pressmen, printing offices . . . . .	.19
Paper-hangers . . . . .	.24	Compositors . . . . .	.29
Tailors for Japanese clothing . . . . .	.24		
Tailors for foreign clothing . . . . .	.48		

Labor and Wages

Ship carpenters . . . . .	.29	Tea-firing women . . . . .	.10
Lacquermakers . . . . .	.24	Confection makers	
Sake brewers . . . . .	.22	and bakers . . . . .	.17
Silk spinners, female . . . . .	.17	Sauce and preserve makers . . . . .	.24
Tea-pickers . . . . .	.29	Ordinary laborers . . . . .	.19
Tea-firing men . . . . .	.14		

The following are the rates paid by the month :

Farm hands, men	\$1.44
Farm hands, women	1.20
Silk worm breeders, men	1.92
Silk worm breeders, women . . . . .	.96
Weavers, women . . . . .	.96
House servants, men	2.80 to \$7.20
House servants, women	2.40 to 4.80

Factory labor is paid even less than these prices. Middleton & Co., one of the most prominent tea-shipping houses in Japan, employ in their establishment a large number of persons, men and women, who work from 5 o'clock in the morning until 6 o'clock at night, with three intervals at 8, 12 and 3 o'clock respectively, when they eat their rice and what other refreshments they bring with them and rest for twenty minutes or a half hour. The highest wages paid by the Messrs. Middleton are 42 sen a day, which is equivalent to 21 cents in United States currency. This is received by men who are experts in handling tea, and have acquired their proficiency by natural ability and long years of experience.

The lowest wages are paid to young boys and girls who pick over the tea leaves to remove the stems and other foreign substances. They re-

The Yankees of the East

ceive 13 sen, or 6½ cents, a day for about twelve hours' work, not including their resting spells.

Of the entire force in the establishment 20 are paid 21 cents a day in United States currency, 90 are paid 18 cents, 50 get 15 cents, 335 12 cents, 278 10 cents, 59 cents and 30 6½ cents a day, and they board themselves.

The same rates are paid in all the tea "go downs," as they are called, and similar wages in the factories and manufacturing establishments throughout the country.

Embroidery women, who make the work that is so much prized by Americans and Europeans for decorative purposes, seldom receive more 15 or 20 cents a day in our money, although in any other land they would be estimated as artists. Iba, the jinrickisha man whom I hired by the week during my stay in Yokohama because he can speak English and was a resident of Chicago for a year or more during the World's Fair, was paid 70 sen, or 35 cents a day, and was expected to be on hand from 8 o'clock in the morning until 12 o'clock at night, with his exaggerated baby carriage to haul his employer up hill and down, always at a run and often ten miles at a go—for distances are very great in Japanese cities. And from his 35 cents a day, or \$9 a month, he was compelled to pay a "squeeze" to the proprietor of the hotel—I don't know how much—for the privilege of attaching himself to their

Labor and Wages

establishment, instead of standing at the street corner like less fortunate 'ricksha men and picking up ordinary customers, who are more exact in making change and do not give "pour boires." Iba told me confidentially that he often gets more than the regular fare as presents from tourists when he tells them that he was once in Chicago, and that is the way he got me.

The wages paid in Yokohama are the highest in the empire, as to foreigners money has a smaller value and they are not such close traders as the natives. Yet in that city the ordinary patrolmen of the police force are paid 8 yen or \$4 in our money a month, while the sergeants receive \$6 and the other officials of higher rank a corresponding amount. Ordinary firemen get \$3.50 a month, foremen of hose carts \$7 and engineers of steam fire engines, who are supposed to possess the highest grade of talent, receive \$12 a month. All are furnished two suits of clothing a year, one for summer and one for winter, and an overcoat. Night watchmen, who go about the premises of citizens, in addition to the regular police, as a safeguard against fire and burglars, get \$4 a month. They patrol the district on which they are employed from dark to daylight, and are paid by their patrons, although licensed by the city and sworn in as special police.

There was some rise in wages in the cities

The Yankees of the East

after the opening of the war because of the scarcity of labor. Coolies who work as stevedores, loading and unloading vessels, get 30 cents a day now for working from 6 o'clock in the morning until 6 at night, where they formerly received 25 cents. Professional gardeners—and in Japan landscape gardening has been a science and an art for 600 years—get \$10 and \$12 a month. Telegraph messengers and postmen are paid \$6 and \$8 respectively and are furnished a uniform, and I suppose it takes as much of a political pull to get a place of that kind under the government here as it does in any other country. They are supplied with bicycles when their routes are any distance from the postoffice. They are making "bikes" of a very good quality in Japan now, having stolen some of the best improvements from both British and American patents.

I believe the first strike ever known in Japan occurred in the summer of 1895. A party of bricklayers engaged in building a factory near Tokyo had their hours of labor extended from twelve to thirteen because of a desire on the part of the contractor to complete the job as soon as possible. The men asked a corresponding increase of wages, and they were getting only twelve cents a day in our money, but it was refused them and they quit work. The contractor got other bricklayers to take their places,

Labor and Wages

but they were induced to abandon him also, and as he persisted in his refusal to do what the men considered simply justice it was decided to send emissaries to all the other bricklayers in the city and ask them to join in a "sympathetic" strike.

The attempt to introduce this modern improvement into the conservative labor system of Japan was only partially successful. Many, in fact most of the bricklayers employed in the city, were too stupid to understand why they should throw up good jobs because members of their occupation elsewhere were unjustly treated, but a thousand or more men engaged upon the water works, on some railway freight houses and other structures quit, and it was several days before the difficulty was adjusted. The contractor who caused the trouble finally compromised with his men and went back to twelve hours' work with twelve hours' pay.

While there are no labor unions in Japan there are many guilds, composed of merchants and manufacturers and others engaged in the same line of business who have organized for their mutual advantage and to control so far as they can the trade to which they belong. They have existed ever since the seventeenth century and were copied from the Dutch, who came to the empire during that period and exercised a very powerful influence upon industry and com-

The Yankees of the East

merce. In fact, the Dutch were never entirely expelled from Japan. When the shogun issued his edict of exclusion because of the rapid growth of the Catholic religion there the Dutch Protestants were still allowed to occupy the island of Deshima in the harbor of Nagasaki, and for more than two hundred years that was the only place in Japan where a foreigner could live.

The first Dutch settlement was established there in 1624, and the island has remained practically without change ever since. The Japanese were prohibited from going abroad, and even those sailors who were shipwrecked on foreign shores were forbidden to come home lest they might bring back with them the seeds of sedition against the despotic power of the shogun and the divinity of the emperor. There was still some commerce with China and Korea, but all the intercourse between Japan and other nations was conducted through the little colony of Protestant Dutchmen on the island of Deshima until a peaceful armada under the command of Matthew Gilbraith Perry entered the Bay of Tokyo in 1853.

The Dutchmen at Deshima exercised a wholesome influence upon the Japanese and educated a large number of their young men. They furnished the only social and intellectual stimulant Japan had and a few modern ideas filtered through them into the empire. Among other

Labor and Wages

things they taught the Japanese the uselessness of dragons' teeth and snake skins as a pharmacopoeia and gave them a knowledge of anatomy and the rudiments of medicine. European improvements upon the spindle and the loom came in that way. One finds a great many traces of the heavy Dutch civilization throughout Japan. The guild is one of them, and it now extends from the bankers and the manufacturers as far as the massage operators, the story tellers and the thieves.

In Japanese cities and villages about sunset you begin to hear doleful whistles in the streets. One will come from somewhere near you, and pretty soon another from far away, and if you choose you can trace them to blind men, who walk in the middle of the road, each with a bamboo staff in his hand, blowing his monotonous and melancholy signals to notify the public of his whereabouts. These are the "amma san," blind shampooers and massage operators, who occupy a conspicuous place in Japanese domestic life. They rub the skin, knead the muscles and shampoo the hair, which are favorite treatments among the natives, and are credited with great virtues in the Japanese hygiene.

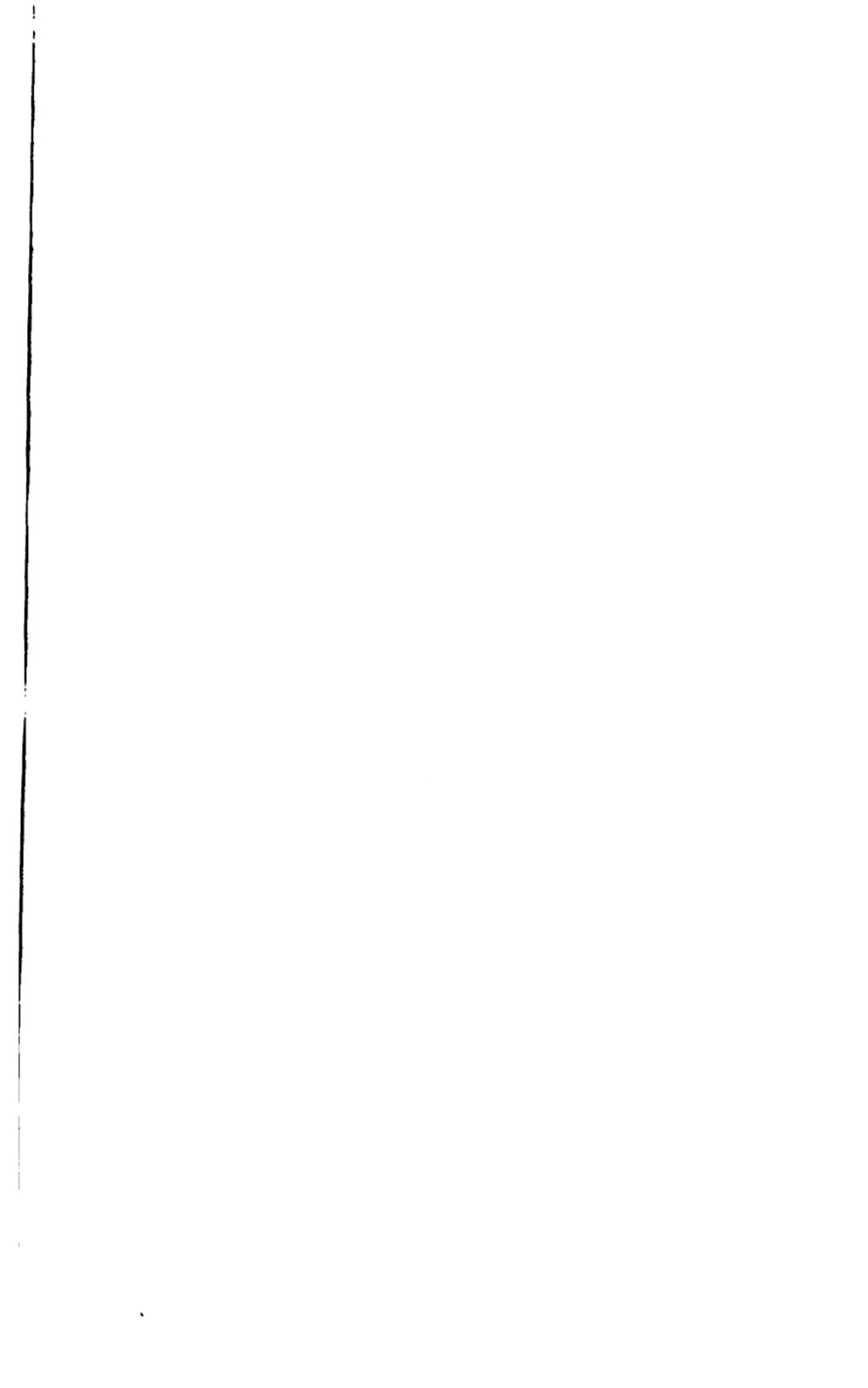
Custom immemorial has limited this occupation to the blind, and with the exception of music it is almost the only one in which a per-

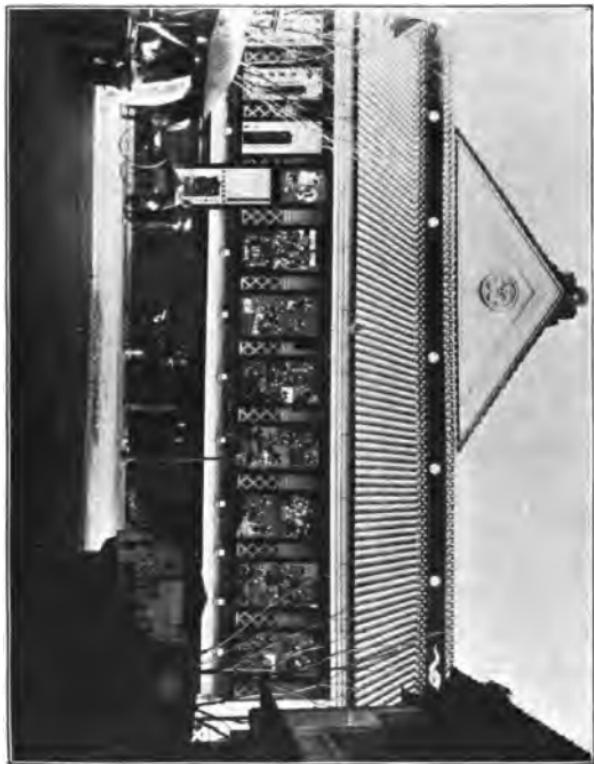
The Yankees of the East

son so afflicted can engage, although, curiously enough, when a blind man is fortunate enough to be rich he is a money-lender. The amma san are organized into one great guild, with their headquarters at Tokyo and Kyoto, and are divided into different grades like wrestlers, being promoted from one to another after the passage of an examination and the payment of a fee, which goes into a common treasury and is used for charity among the guild.

I do not suppose there is any law limiting this business to blind men, but no others are engaged in it. The extreme care which the women of Japan take of their hair makes shampooing popular, much more so than in any other country, and massage treatment has for centuries been a popular remedy for rheumatism, lumbago and other pains and aches. Their system differs, however, from the Swedish in that they work down instead of up the body, their theory being similar to that of the Indian medicine men, who press the pain out of the body by working it toward the fingers and toes.

Another curious guild is that of the story-tellers, called "yose," who appear to be relics of the days when books were scarce. They are similar in their methods and occupation to the troubadours of the middle ages and the Zingari, who are even now found in the mountains of Austria, Italy and Spain. They have houses





EXTERIOR OF DANJURO'S THEATRE, TOKYO.

Labor and Wages

of entertainment where people may go and listen to recitations of stories, tragedies and poems while they sit around cross-legged, drinking tea and smoking their long-stemmed metal pipes.

Sometimes the yose has a book before him reading a chapter of history or an act from one of the great plays. Sometimes he reads a poem or tells a story of mythological times or of modern events. When he comes to a particularly good point he claps together a couple of little slabs of wood, which are kept by him for that purpose. The latter are also seen at the theater. There is always a man sitting at the extreme right of the stage with two small flat pieces of wood, and whenever the situation becomes critical or exciting he stimulates the interest of the audience by clapping them together. When the murderer is creeping upon his victim, when the suicide is about to fall upon his sword, or when the villain runs away with the heiress, he makes a terrible racket that often drowns the dialogue.

The entertainments of the yose are usually mixed. There may be a poem from a Japanese Tennyson, an extract from the plays of a Japanese Shakespeare, a chapter from a Japanese Bancroft or Froude, together with a few comic selections and a story of love and war. The recent war with China caused a great boom in the yose business, for those people kept the public informed of the progress of events and the pol-

The Yankees of the East

icy of the government, dramatically reciting the incidents of the campaign in China. The lesser yose are itinerant and give their recitations upon the streets or in the tea houses, where no fee is charged but a collection is taken up at intervals. The street yose are usually accompanied by a samisen player and a singer, perhaps two or three, and you find them surrounded by crowds of coolies wherever you may go.

Students of the Japanese language often utilize these entertainments for the purpose of improving their pronunciation. There is a young Englishman named Black who is a member of the guild in Tokyo. I believe he is the only foreigner who was ever admitted. He speaks Japanese perfectly, and his knowledge of European literature gives him more than ordinary popularity.

The guild system includes all trades and occupations. The silk-growers and silk-buyers, the men who raise tea and those who sell it, the manufacturers of lacquer and cloisonne and porcelain, the weavers and spinners, the artists who decorate kakemonas or scrolls, the carpenters, screenmakers, confectioners, paper dealers, doctors, lawyers, merchants of all kinds, teachers and even preachers, have their guilds and meet at regular periods to discuss subjects of general interest and mutual importance. Among the mechanics and tradesmen these guilds are often

Labor and Wages

extended to include life insurance and aid to those who are ill and infirm, like our mutual-benefit societies of the United States. Assessments are made upon the living to pay the doctors who have attended the sick and the undertakers who have buried the dead.

Thus far the guild has not been used to any extent for the advancement of wages or the regulation of working hours, for the reason that 95 per cent of the skilled labor in Japan is occupied in the homes of the people and in a measure independent of the conditions that govern wage workers in other lands. Up till five years ago factories were almost unknown. The weaver had his loom in his own house and his wife and sons and daughters took their turns at it during the day. It had always been the custom for the children to follow the trade of the parents. The best porcelain and cloisonne and lacquer work is done under the roofs of humble cottages, and the compensation has been governed usually by the quality of the piece produced.

There are middlemen who buy for the export trade and merchants for the local trade, and the workingman usually sells his wares to the same person. This has gone on for centuries. Asana the weaver, sells his brocades to the grandson of the merchant who bought his grandfather's products. When there is a large order, say for 1,000 lacquer trays or 10,000 embroidered

The Yankees of the East

shawls, the middleman is resorted to. When the silk buyer or notion buyer for Marshall Field, goes over each spring to purchase his annual stock of Japanese goods he goes to a middleman, who places the order in small lots among the people who have by long experience learned to depend upon him, and as fast as they finish an order they send it in. Sometimes the middleman advances them money. They usually run an account with him, as the planters in the southern states do with their factors in the commercial cities. He furnishes them materials and sometimes little luxuries in the way of clothing or food, which are charged to their account.

It will be seen that under this system organizations for the purpose of affecting wages and the hours of work are not practicable in Japan, but the guilds have had strong influences in advancing the prices of articles which enter into the export trade. This is the natural result of the demand. Until Japan was modernized there was no such thing as a steady demand for anything but food, and that was exchanged between producers from day to day almost entirely without the use of money. Every artisan worked for his prince, or the feudal lord to whose bailiwick he belonged, and when he produced a sword or a vase or a piece of lacquer he took it to headquarters, where the purchasing agent of the daimyo gave him money for it. Then he went

Labor and Wages

home and made another one. As everything belonged to the prince, and artists and artisans were entirely dependent upon him for their lives as well as their property, there was no incentive to accumulate wealth, and nothing to stimulate industry except a desire to accomplish something.

Therefore the ancient art of Japan was so much superior to its modern art. It was not so much a question of revenue as a matter of skill, and artists would spend months upon a piece of work which they will now complete in as many days. The demand from foreign markets has made the change, and has depreciated the quality while it has increased the quantity of the product.

Fifty years ago a Japanese workman got no more compensation if he made ten vases than if he produced one. Now he gets ten times as much, and enjoys the benefit of his labor like the workingmen in other lands. Hence his ambition is to produce as much as possible regardless of the quality. The people in Europe and America who buy his porcelains and cloisonne cannot distinguish the difference as long as the effect produced is as attractive. They are willing to pay as much for a vase that he made in two weeks as for one that cost six months of labor, and only the most conscientious artists can resist the temptation to multiply the results of their genius.

The Yankees of the East

Mr. Okakura, the director of the imperial school of art, asserts that there are in Japan to-day artists as great as any that have ever lived, and that their skill has been increased by education and the development of their general intelligence. He says the only reason that the work of the ancient schools surpasses that of modern artists is that more time was devoted to details then than now. If the men who are living to-day would devote as much attention and spend as much time in finishing their work as their ancestors did centuries ago they would surpass them in every respect. He insists that Japanese art is not in a state of decay, but that the temptations offered by the modern market have caused it to deteriorate.

GATHERING TEA.



XIII

Japanese Methods of Farming

Japan is one vast garden, and as you look over the fields you can imagine that they are covered with toy farms where children are playing with the laws of nature and raising samples of different kinds of vegetables and grain. Everything is on a diminutive scale, and the work is as fine and accurate as that applied to a cloisonne vase. What would an Illinois or an Iowa farmer think of planting his corn, wheat, oats and barley in bunches, and then, when it is three or four inches high, transplanting every spear of it in rows about as far apart as you can stretch your fingers. A Japanese farmer weeds his wheat fields just as a Connecticut farmer weeds his onion bed, and cultivates his potatoes and barley with as much care as a Long Island farmer bestows upon his asparagus or his flowers.

When grain is ripe it is cut with a sickle close to the ground. The bottom ends are carefully tied together with a wisp of straw; the bunch is then divided and hung over a bamboo pole or a rope, like Monday's washing, to dry; sometimes

The Yankees of the East

in the field and sometimes in the backyard, and even in the street in front of the house.

When it is thoroughly cured, the heads of grain are cut off with a knife, and the straws are carefully bound up and laid away in bundles. The heads are then spread out upon a piece of straw-matting and beaten with such a flail as you see in Japanese pictures. Another method of threshing is to take handfuls of straw and pull them through a mesh of iron needles.

After the threshing is done the grain is taken up in a sort of scoop basket made of bamboo, and shaken by one woman who holds it as high as her head, while another woman stands by with a large fan which she waves rapidly through the air and blows the lighter chaff away from the heavier grain as they are falling. The richer farmers have separators built upon a primitive plan and turned with a crank. People often winnow grain by pouring it from a scoop upon a fan three or four feet wide, upon which it is tossed up and down gently so as to leave the chaff in the air when it falls. Another method of threshing is to beat the heads of grain upon a board or a row of bamboo poles.

Sometimes you see whole families at it. In passing through country districts in a carriage or jinrikisha one finds the greater part of the roadway preempted by the farmers of the neighborhood for the purpose of drying their grain,

Japanese Methods of Farming

which is spread out in thin layers upon long mats and raked over every now and then by an old woman in order that the particles on the bottom may get their share of the sun. The straw, which is still tied together in bunches, is hung over racks along the roadside during the day and carried under shelter at night to protect it from dampness as well as from thieves. Sometimes the racks are thirty or forty yards long and eighteen or twenty feet high, with a series of poles, and the farmer's wife or one of his daughters comes along at intervals to inspect it, to see that it is curing evenly, for it is almost as valuable as the grain.

Every particle of straw is saved, and it is put to a thousand uses. They make of it hats, shoes, ropes, roofs, matting, the partitions and floors of houses, water-proof coats, baskets, boxes and a thousand and one other useful articles. They braid it for fences, too, and the finer, softer qualities are cut up for fodder.

There is very little hay raised in Japan. The grass is very wiry and indigestible. It cuts the intestines of the animals. Some alfalfa is grown, but it does not prosper. In the neighborhood of Kobe, which is one of the seaports on the southern shore, the soil seems to be better adapted for hay, and the best beef comes from that locality.

The ordinary Japanese horse, which origin-

The Yankees of the East

ated in China and is called a griffin, seems to like straw and thrives upon it, but he is small and ugly and is not capable of much endurance. He resembles the Texan bronco in appearance, but a journey of fifteen miles will use him up. They chop the straw very fine for feeding purposes, mix it with oats, barley, millet and other grains, and by adding water make a kind of mush. Oxen are given the same food, and in some portions of the country one sees a good many of them. They draw their loads by ropes stretched from a collar to the axle of a two-wheeled cart. One man leads them by cords attached to rings in their noses, while another steers the vehicle with a tongue that sticks out behind.

On very rare occasions you find a man plowing with a cow or an ox, but more frequently with man or woman power. The Japanese plow is a section of the trunk or the branch of a young tree with a proper curve to it, and is all wood except a narrow pointed blade, which is fitted into the framework. It has only one handle.

Every variety of agriculture is carried on in a manner similar to that I have described, and the soil is in constant use. A couple of acres is considered a large tract of land for farming purposes. Most of the farms are of smaller area, and the crops are greatly diversified. Upon

Japanese Methods of Farming

such a little spot of land will be grown almost everything known to the vegetable kingdom; a few square feet of wheat, barley, corn and millet, a plat of beans perhaps ten feet wide by twenty feet long, an equal amount of potatoes and peas, then a patch of onions about as big as a grave, beets, lettuce, salsify, turnips, sweet potatoes, vegetable oysters and other varieties of cereals and roots occupy the rest of the area.

The farmer looks upon his growing crop every morning, just as an engineer will inspect the movements of his machinery, and if anything is wrong repairs it. If a weed appears in the bean patch he pulls it up; if a hill of potatoes or anything else fails it is immediately replanted. And when he cuts down a tree he always plants another to take its place. The artificial forests of Japan cover many hundreds of square miles, and by this accuracy, economy and care the prosperity of the country is permanently assured. As one crop is harvested the soil is worked over, fertilized and replanted with something else.

The largest area of agricultural lands in Japan is devoted to raising rice, perhaps as much as nine-tenths of the whole, and, as that crop requires a great deal of water, the paddys are banked up into terraces, one above the other, and divided off into little plats twenty-five or thirty feet square, with ridges of earth between

The Yankees of the East

them to keep the water from flowing away when they are flooded. All farming land is irrigated by a system that is a thousand years old. Some of the ditches are walled up with bamboo wicker work and some with tiles and stone.

The farmers live in villages and their farms are detached, sometimes a mile or two and three miles away from their homes. There are no fences or other visible marks of division, but every man knows his own land, for it has been in his family for generations. Irrigating ditches and little paths are usually the boundary lines.

Theoretically all the land belongs to the emperor, but the greater part of that under cultivation has been held in the same families for generations and always descend from the father to the oldest son. Sales are made and recorded very much as they are in this country, and land is mortgaged to secure loans. The actual value of every acre is fixed upon the assessor's book for taxation purposes.

The official statistics of Japan show that there are 11,400,008 men and 10,948,053 women engaged in agriculture, which is more than half the total population.

No other grain or plant requires so much care as rice, and from the beginning of the season the paddy fields are full of patient workers, men and women, standing half way up to their knees in the mud preparing the soil or grub-

Japanese Methods of Farming

bing out the water weeds that spring up rapidly and would smother the young shoots if they were not removed. Men and women work together, wearing wide straw hats that make them look like so many mushrooms ; and although the rest of the body may be naked, except for the loin-cloth that is prescribed by law, they all wear thick cotton leggings as high as their knees to protect them from slugs, blood-suckers and water vermin of various kinds that swarm in the filthy soil.

Every farmer raises some rice. Roughly speaking, the rice product exceeds five bushels per capita of population and more than half of it is exported. The rice of Japan is the best in the world, and brings the highest prices in the markets of Europe and the United States. The product of China, India and Korea is much cheaper, although of poorer quality, and a majority of the farmers in Japan prefer to sell their own crop for export and buy that which is imported for home consumption.

Rice is used by the people in an infinite variety of forms. It appears upon the table of the prince as well as the pauper three times a day, just like bread in America, and enters into as many food preparations as our flour.

There can be no market for American agricultural implements and machinery in Japan for two very simple reasons. First, the farms are

The Yankees of the East

not big enough, and second, labor is too plenty. If a Japanese farmer should introduce a modern reaper and self-binder upon his farm he would cut down everything in the way of crops while he was turning it around, and there wouldn't be anything left for him and his family to do all the rest of the season.

The tools used in the cultivation of the ground are peculiar to Japan and quite curious. Most of them are home-made and have never been imitated by foreign manufacturers. The farmers employ their winter evenings and stormy days in making new implements and repairing old ones with a little aid from the neighboring blacksmith or traveling tinker. There are many men who make a business of traveling from village to village during the winter with a little portable forge to assist in repairing tools for the next season.

These tools last for a lifetime, as they are kept with great care, and are often passed down from generation to generation. Everything is done by hand. You can travel all day in some of the farming counties without seeing a horse or a mule or any other kind of a beast of burden, and goats and sheep, cows and swine are equally scarce.

The workingmen of Japan have no reason to complain that the women do not carry their half of the load. Whatever may be the position



THE COMING GENERATION.

Japanese Methods of Farming

of the gentler sex in the household; although she is not allowed to hold property or share in the responsibilities that are usually divided between husbands and wives in America, she is at least admitted to an equality with man when there is any hard work to be done. Wherever you go, in the cities or villages, or the farming communities, you find the wife and mother working side by side with the husband and sons, plowing, planting and reaping, and at sunset taking home a large portion of the harvest in a big basket on her back. Whenever you see a man between a pair of tiny shafts tugging to haul a heavily loaded cart up a hill, there is always a woman pushing from behind, bare-headed, barefooted, except for a pair of straw sandals, and wearing a pair of blue cotton leggings like tights from her waist to her ankles. Sometimes the baby is playing with a few rude toys on top of the load. Sometimes he is strapped to her shoulders, and his head drops from one side to the other with every motion of her body until you fear it may fall off.

You find women standing knee deep in the rice paddys, which are a thick mush of water, soil and manure, preparing the ground for the seed, and then, when the green shoots appear above the surface, they wade in again and separate and transplant the little bunches of grain. You can scarcely pass through a field without

The Yankees of the East

finding a woman weeding ; you cannot travel a country road in the morning without meeting hundreds of them with heavy bamboo packs loaded with vegetables and other farm produce on their way to market ; and while woman may be satisfied with her assignments, it seems to me that the men give her all the back breaking work to do.

There is very little difference between the dress of the sexes in the agricultural districts, and as you go farther into the interior it becomes less, until you find the farmer and his wife and their sons and daughters wearing very similar apparel, and very little of it, so that you can scarcely distinguish them except by their hair.

Silk and tea, the two chief exports of Japan, are raised almost entirely by the labor of woman, and in the mechanical arts she appears to participate equally in the labor, although she gets little or none of the credit. Her deft fingers fashion many of the choicest pieces of cloisonne and the ceramics, and in the decoration of lacquer that which comes from her hands is equal and often superior to the work of man. She weaves mats and other articles of straw ; she braids bamboo baskets and the thousand and one other articles that are made from that useful tree. She goes out with her husband in fishing boats, and dries and salts the product that he

Japanese Methods of Farming

brings home ; she assists in house building and cabinet making, and in various other occupations which in the western countries are not considered suitable to her sex, and does most everything that man can do quite as well and as rapidly, although her wages in every employment are only a little more than half of his. She is always present in the shops and stores, usually as bookkeeper and cashier. Some of the largest stores are managed by women, and a few are owned by them. And, although the laws and social regulations of the country prohibit it, sometimes you find a woman whose force of character defies both courts and customs and directs the financial affairs and the business of her family as well as the matters that pertain to the household.

XV

A Japanese Dinner

A ceremonious Japanese dinner is a tiresome experience for an American, particularly if he be in the habit of doing things in a hurry and is given to stiff joints and embonpoint. But the novelty is worth the test of endurance, and if it happens to be in the home of a rich man, where one can enjoy to the full measure the hospitality that is regarded as one of the fine arts as well as one of the cardinal virtues, with all the graces and formalities of oriental etiquette, it will never be forgotten. We tried the tea houses and the eel houses and the other native restaurants, where one may order and eat what he likes, subject only to that deliberation which governs everything in Japan, and we had the honor of being admitted to the hospitable homes of several native friends, who arranged their entertainments so far as possible to conform to foreign customs; but it was not until we were asked to dine with a gentleman whose wealth and surroundings allow him to live in the

A Japanese Dinner

highest style of Japanese luxury that we saw the real thing.

Buddhism has left its impression upon the diet as well as the manners of the Japanese. The strict tenets of the church forbid the taking of life, and, therefore, animal food was practically abandoned in Japan more than one thousand years ago. Nine-tenths of the people still live on vegetables and dried fish—the latter being a concession to human frailty. Chickens are used to some extent, and a pious fraud is practiced by calling the deer a "mountain whale." When you see the sign "Yamakujira" written over a market or eating house it means that they have venison for sale there under the title I have given, but it is so expensive that only the rich can indulge in that sort of sin. Meat eating is on the increase, however, and markets for the sale of beef, pork and mutton are found in the neighborhood of all the fashionable districts. A familiar sign in Tokyo reads:

**"Cow's MEAT AND PIG's MEAT FOR
SALE HERE."**

But there are one thousand fish markets to every meat market in Japan. You can buy fish alive, fresh killed and preserved by a dozen different methods. Not only does the ocean yield an enormous harvest, but the rivers and lakes are stocked by the government annually and

The Yankees of the East

people raise them just as we raise pigs and chickens. Every man who has a garden has a fish pond in which are usually found several varieties, and always carp, which grow as well as in Germany, and eels, which are considered great dainties.

There are three or four eel houses in Tokyo that are as popular for dining as Kinsley's in Chicago or Delmonico's in New York. The Golden Koi has been made famous by Edwin Arnold. When you enter that or any other eel house you are led to a tank full of squirming reptiles and asked to select your victims. The larger eels are rank and coarse and greasy and the American seldom tries them but once. The little fellows, however, are delicious, particularly when about five inches long and broiled on a bamboo skewer like kidneys or white bait. You can see them cooked if you like, for true to their habit of having everything the reverse of what it is with us, the Japanese restaurants place their kitchen in the front part of the house adjoining the entrance and their dining-rooms somewhere at the end of a series of corridors in the rear. Most of them open upon beautiful gardens full of arbors, urns, iron lanterns, dwarf trees, flowers and other decorative effects. You have seen pictures of them repeatedly on lacquer boxes, fans and other examples of Japanese art.

The tea gardens in Japan are all alike, and

A Japanese Dinner

they are all lovely, but the houses would be more comfortable if one could have tables and chairs and knives and forks instead of being compelled to sit on a mat in his stocking feet and endeavor to eat with chopsticks. Everything is served on little lacquered trays on the floor. The food is usually in bowls or tiny cups which you can lift to your mouth if you like and shovel in the food as most of foreigners have to do, because the use of chopsticks is an acquired art, and very few can ever do it gracefully.

While you are eating there are always two or three nesans or geisha girls to entertain you. None of them can talk English, but at the tea houses usually frequented by foreigners a few useful words have been acquired, and, as the girls are very quick of perception, it is only necessary to give them one-quarter of an idea and they will supply the other three-quarters with their native wit. No matter what Sir Edwin Arnold and other sentimental writers on Japan may say these girls are not pretty. Their figures are shapeless, their features are flat, their complexions are muddy, their teeth are bad, and if they wore modern garments one would never look at them a second time. They cannot compare in looks with the shop girls of Chicago and New York, and the waitresses in our country hotels will average quite as well for beauty. But their kimonos are of the daintiest shades and

The Yankees of the East

combinations of color, their obis are of the richest brocades, and their hair is a marvel in its arrangement. All this makes them interesting, and they have pretty graceful manners, which often, however, approach familiarity. The geisha girl is not always naughty, but she tries to be attractive, for that is her capital in trade. As the tea houses are frequented by men only, she naturally adopts the manners and the methods that the customers most admire.

The girls receive no regular wages, but are a sort of extra that is served with every order and are paid by the customer and not by the house. The habitues of particular restaurants know them by name and order their geishas as they order their dinner. If no special favorites are called for they take their turn as customers come in, always going in pairs. While you are eating they sit around on the floor and make themselves merry, repeating the latest gossip, reciting little poems, telling anecdotes and jokes and making themselves as entertaining as possible. If you want them to sing or play the samisen they will do so, but their musical accomplishments are not appreciated by foreigners, who seldom ask them to sing twice. A Japanese song is a recitative in a minor key pitched very high and interspersed with little squeals and screeches. It has no melody or harmony and one finds it difficult to detect any rhythm.

A Japanese Dinner

The rich people have large grounds surrounding their houses even in the midst of a great city like Tokyo, and when they dine the outer screens are opened so that the guests may have the benefit of the landscape. No other art has reached a greater perfection than landscape gardening, and the host usually asks you to take a stroll through his grounds before dinner, when he points out his favorite flowers and bushes and cuts you a bunch of roses. When you return to the house you take off your shoes at the doorstep and spend the rest of the evening in your stocking feet or wear a pair of cotton overshoes, if you have been thoughtful enough to bring them from the hotel. Some Japanese families who are in the habit of entertaining foreigners keep these overshoes on hand, and they are thoroughly appreciated by such visitors as are sensitive to cold.

The wife of a Japanese gentleman never presides at his table except when he has lady guests but she usually makes her appearance when the servants bring in the tea and sweetmeats that always precede a dinner as cocktails or brandy or sherry and bitters sometimes do with us. She gives you a graceful greeting and then retires to reappear as you are saying your "sayonaras," which is the Japanese for "good-by."

Thin silken cushions are scattered around upon the floor, and the guests are arranged in

The Yankees of the East

the order of their rank or seniority, which is a matter of great importance among so ceremonious a people as the Japanese. Little tables about six inches high, such as you see piled up like pyramids in the bric-à-brac stores in America, are brought in and placed before you. Then bare-footed nesans, or waiting-maids, looking fresh and cool and graceful in their soft-tinted kimonos, bring trays of lacquer upon which are several covered bowls. Before they leave the trays upon the little tables they place them on the floor for a moment while they make their very best bow.

Bowing with us is a lost art. Our lumbar vertebræ have never been limbered up to a degree sufficient for us to move more than the head and perhaps the shoulders, but the Japanese bow begins with the hips. When you meet a gentleman or a lady they usually show you the back of their neck several times before they commence conversation, placing the hands upon the knees and turning the body in a right angle. Servants drop upon their knees, place their hands upon the matting and touch the forehead upon the floor. This ceremony is repeated with the greatest gravity whenever they bring you a dish or take one away, and they are trained to it from childhood. A little boy or girl of 3 or 4 years will make as dignified a bow as the most renowned instructor in decorum, and a Japanese

A Japanese Dinner

housekeeper is a great deal more particular about the dress and manners of her servant than we are.

When you are in Japan you have to do as the Japanese do, and you can find out their ways easily by watching. Your host is thoughtful and observing, and tries to put you at your ease and help you along by dropping little hints as to the manner of using your chop-sticks and the customary way of doing this and that. Sometimes at dinner they give you handsomely carved ivory chop-sticks that are heirlooms, and may have been in the family for generations, but it is less ostentatious to furnish little strips of sweet white wood highly polished and split apart for only half their length to show that they have never been used. No well-ordered family ever uses the same chop-sticks the second time. The ozen or tables, the lacquer trays, the bowls and and cups in which your food is served are all of the most exquisite workmanship and artistic designs. You seldom see a porcelain plate or a saucer at a Japanese dinner. Those are made exclusively for the foreign trade, but the little bowls and cups in which your food and saké are served are works of art.

The host sets an example by removing the covers from the bowls upon his tray and, imitating him, you find an assortment of food that is entirely new and often trying to your palate. There is no need of a knife, for everything is cooked in

The Yankees of the East

little morsels, but a fork would come mighty handy and a spoon would be even better, for you find it almost impossible to convey anything from your tray to your mouth with chopsticks. They slip and wobble and cross each other with a depravity that seems intentional. You drop your food into your lap and upon the floor in a most amusing but embarrassing manner. Your host offers a fork or a spoon, but the spirit of American independence asserts itself and you make another effort. Finally the host remarks courteously: "Sometimes we do it this way," and lifts his bowl to his lips and shovels in the food as you would shovel coal into a cellar. This method cannot be recommended for gracefulness or refinement, but it is better than starvation.

There are half a dozen dishes in each course, and your host kindly tells you what they are. First, suimono, a kind of bean soup; kuchitori, chestnuts boiled and crushed into a mush; kamaboko, fish picked fine and then rolled into little balls and baked; sashimi, raw fish cut into tiny slices and covered with ice. This is dipped into a rich sauce called soy, and really doesn't taste as bad as it sounds. Each course is served with little cups of warm sake—the native brandy, made of rice. There is no bread or butter, and you will not have a napkin offered you unless you ask for it.

The second course is a small fish broiled

A Japanese Dinner

whole, with the head and tail on, which is very difficult to eat with chopsticks; umani, bits of fowl boiled with lotus roots or potatoes; a little salad made of onions, peas and string beans, with a few leaves of lettuce or cresses; su-nomo-nono, sea slugs served with eggplant, mashed as we do potatoes, and chawan-mushi, a thick, custardy soup made of fish and vegetables, with mushrooms for a relish.

The third course is usually a curry with rice and pickled vegetables, such as eggplant, cabbage leaves, radishes and onions; and for a fourth and final course you have soba, a sort of buckwheat vermicelli served with soy and a sweet liqueur called mirin; shiruko, rice cakes, sea weed and all sorts of confectionery, which is very sweet and tasteless.

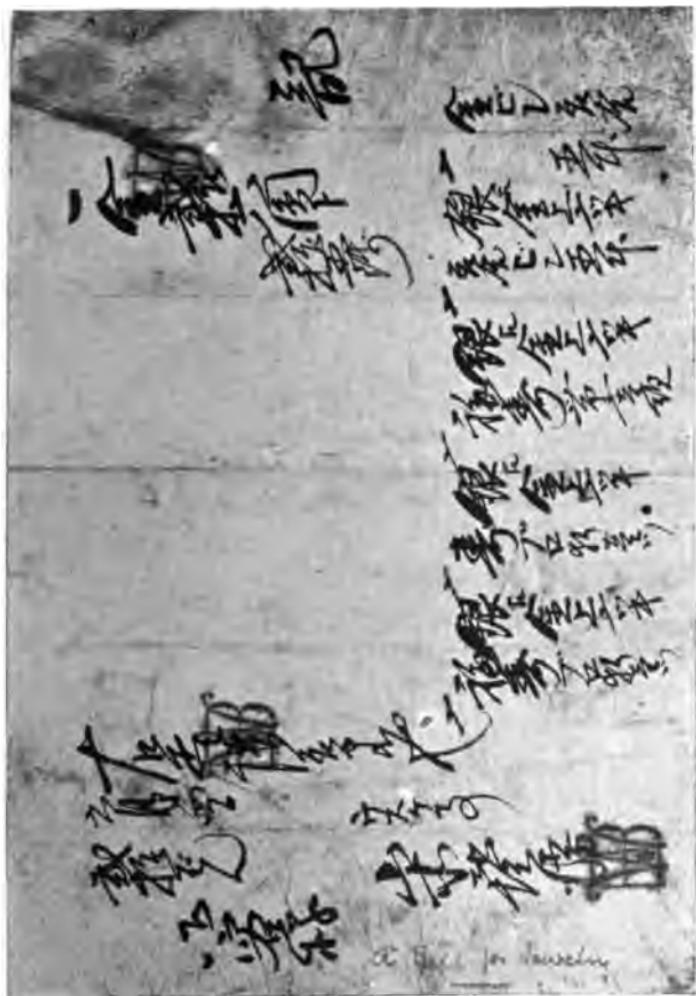
The nesans keep your saké cup full, and during the course of the dinner each of the company rises and proposes the health of the host and then some other guest until the whole party is disposed of. This is a trying ordeal to one who does not like saké, for you must lift your little cup to your forehead in salutation each time and then empty it in three sips. It holds only a thimbleful, but it is fiery stuff and inflames the blood more than our brandy. It is customary also to drink the health of the waitresses, who bow their foreheads to the floor in acknowledgment while the compliment is paid them.

The Yankees of the East

At the close of the dinner the tabako bon, a tray holding a tiny hibachi with live coals in a cone of ashes and a section of bamboo for an ash receiver is placed before you, and cigarettes and cigars are passed around in boxes of cloisonne that tempt you to violate the commandment that forbids stealing.

You rise from a Japanese dinner with your legs aching, a sense of unnecessary fullness and a craving for food, and when you reach the hotel you feel inclined to send for a plate of crackers and cheese or a sandwich. The native diet is clean, free from grease and rich in carbon, but it does not satisfy a foreign appetite, and to sit on your heels for two hours is more tiresome than climbing a mountain.

When ex-Secretary Foster arrived in Japan on his way home from the peace conference in China, he was waited upon by a committee of prominent citizens of Tokyo, who tendered him a complimentary dinner as an evidence of their respect and confidence and their appreciation of his services in the restoration of peace; for the intelligent men of both nations feel indebted to Mr. Foster. The Chinese think that if it had not been for his skill in diplomacy they would not have got off as easily as they did, and the Japanese believe it was his influence with the Chinese government that caused their terms to be accepted and complied with so promptly.



A BILL FOR TRAVELLING.

A Japanese Dinner

Although Mr. Foster declined all public functions, he consented to accept private hospitality, and one evening, just before his departure, he was entertained at the mansion of Mr. Okura. Mr. Yokoyama, a former partner of Mr. Okura, and Mr. Shibusawa, one of the richest men in the country, were joint hosts.

The other guests represented the several official branches of the government, including several of the cabinet ministers and their secretary, Count Ito, who exchanged the ratifications of the peace treaty with China.

It is difficult to describe Mr. Okura's palace without knowing the names and the uses of things. But it seemed to be all carvings, gold leaf, lacquered wood work and embroidered screens, and was filled with the rarest bronzes, ceramics and cloisonné. It is three stories in height, stands upon a hill overlooking the city of Tokyo, and is surrounded by magnificent groves and gardens, which are inclosed within a high wall. There isn't a fixed partition in the whole house, but the rooms are divided by sliding screens of most beautiful decorative design and workmanship,

The outside walls are made of similar screens, three in succession. The first are of solid wood like shutters, which can be adjusted so as to let in as much light and air as is needed in the summer and shut out the cold winds and snows

The Yankees of the East

of winter. Within this shell are little balconies on every side of the house about three feet in width and of the level of the floor. Then comes a series of sliding screens made of glass and the most exquisite cabinet work, the wood being in its natural color, without oil, paint or varnish. Some of the panes of glass were large and some were small.

Fitting closely to this was a third series of screens, most beautifully finished in gold and lacquer, which can be opened and closed at will, and according to the weather. It was a warm night and most of them were open, so that the guests might have the benefit of the breeze that came up the bay of Tokyo.

The floors are made of the customary Japanese mats, such as you find in every house, but of the finest quality, and the woodwork between them was polished till it shone like a mirror. Over them were spread adjustable mats of fine rattan, highly polished, varnished and stained a golden yellow. The stairs and vestibules are marquetry of polished woods. The house was handsomely decorated with flowering plants and the little dwarf trees, for which Japan is so famous. The gardeners of this country, with infinite skill and patience, and with methods which those of other lands have never been able to imitate, will produce a symmetrical and perfect cherry tree or a pear or a pine or a cedar not

A Japanese Dinner

more than twelve or eighteen inches high, that bears the same proportion and resemblance to the natural tree as Commodore Nutt bore to the Australian giant.

Grouped upon handsomely carved stands were some of the finest examples of the bronze and porcelain arts that can be found in Japan, while the embroideries that were both framed in screens and hung from the walls are beyond my power of description. The carved friezes, arches and columns are perhaps even more remarkable. Some of them are in the natural color of the wood, some are lacquered, others are gilded. In almost every room was a "tokonoma," as they call a little recess or alcove where a handsome "kakemono"—an embroidered or painted scroll—is hung over a vase of flowers, and sometimes a tablet or other memorial to the ancestors of the family. That is the place of honor which the emperor would occupy if he ever came to the house, and the guest is always seated before it.

We took off our shoes in the vestibule. That is always necessary when you enter a Japanese house, for one would as soon think of tramping with hob-nailed soles upon the top of a grand piano as upon the polished floors of a Japanese gentleman's dwelling. Servants took our wraps, and at the same time handed us heelless felt slippers with just a little pocket for the toes, which require experience to keep on the feet.

The Yankees of the East

The Japanese guests wore "tabbies"—cloth stockings with soles of felt.

We were shown to the upper story first, where the hosts received us with a cordial welcome, and we were introduced to the other guests as they came in. Brandy and bitters, sherry and cocktails were placed upon a table, with caviar sandwiches for those who wished to sharpen their appetites, and cigarettes of American manufacture were served before and after dinner.

We were disappointed when we found it was to be a French dinner served in European style instead of a genuine Japanese affair, but the menu as well as the cooking and the service could not have been excelled in Paris. The table was spread in a curious room on the second story where the ceiling and the friezes were elaborately carved and gilded relics of an old Shinto temple, and the walls were made of large sliding screens of gold and black lacquer. One side of the room was entirely open to the night air, and we could see the lights of the city extending for several miles to the south of us as we sat at the table.

In this room, which is the most elaborate and artistic of Mr. Okura's mansion, the tokonoma was concealed by golden doors, behind which were portraits of the emperor and empress. In accordance with the custom of a country where patriotism is a religion, and the ruler is believed

A Japanese Dinner

to have descended directly from the gods, a portion of the banquet was placed beneath their portraits by the host before the guests were served or even seated.

The only national feature of the bill of fare was miniature representations of Fujiyama the sacred mountain, in frozen tea, which was like the coffee glacé or lemon and orange ice that we have in the United States, except that it had a strong flavor of the Japanese staple.

As the coffee was served Mr. Okura arose and delivered an address of welcome, in which he expressed the gratification of the people of Japan, and particularly the commercial and industrial interests, at the happy termination of the war and their appreciation of the efforts of Mr. Foster to secure terms of peace which should be satisfactory and honorable to both countries. He spoke of the public services of the guest of the evening in his own and other countries, and wished him a long career of usefulness. He alluded to the friendship that every Japanese feels for the United States and to the fact that our people were their leaders and instructors in the science of civilization. He expressed the hope that trade between the two countries might be improved, and said it was the wish of both the people and the government of Japan that there might be closer commercial as well as political relations between

The Yankees of the East

them. He also extended a few cordial words of welcome to Gen. George B. Williams of Washington, who originally went to Japan twenty-four years ago to assist in organizing the finance department of the government upon modern methods and was therefore received like an old friend when he returned to Tokyo.

After the speech had been translated by Mr. Yokayama, Mr. Foster and Gen. Williams replied in an appropriate manner.

Coffee was served on the floor below, where the formality that had prevailed up to this hour was somewhat broken in upon by the giggling of geishas and the tuning of samisens and other musical instruments behind certain screens. The only chairs in the house were those that had been brought from the hotel to accommodate the party, for in the finest mansions, even in the palace of the mikado, the family and guests usually sit on the floor. Cigars and cigarettes were served, and a beautifully embroidered curtain was dropped about the center of the room to conceal the preparations for a typical Japanese entertainment.

The first act was a pathetic little comedy, involving four characters and incidents which are supposed to have happened 150 years ago. The daughter of a daimyo, as the feudal princes were called in the olden times, was much annoyed by a monkey that belonged to an itinerant mounte-

A Japanese Dinner

bank and juggler, and proposed to kill it. The samurai, or knight, who accompanied her, tried without avail to protect the poor animal, when the owner of the monkey came in. He failed also, but her heart was softened by the graceful caperings and clever tricks of the little beast and the affection the mountebank displayed for it, so she offered to spare its life provided he would sell or give it to her. Then came a pathetic scene in which the juggler preferred to part with his own life rather than his monkey, and which ended by an agreement that they should all travel together. They did so after joining in a concerted dance.

All this was conveyed to us in pantomime and an occasional dialogue by four damsels dressed and made up in an appropriate manner. The part of the monkey was taken by a child seven or eight years old. One of the actresses, she who played the part of the samurai, showed considerable talent. While the performance was going on two women sat in a corner and sung the story to the accompaniment of samisens.

After an interval there was a typical geisha dance by some popular members of that profession, which had its story also, as all Japanese performances do. It was supposed to be a poem in motion concerning the mistress of a certain shogun who ruled Japan hundreds of years ago, and lived such a luxurious life that the story

The Yankees of the East

books are full of legends about him. The dance related to the punishment of an artist who indiscreetly transferred to canvas some scenes he witnessed while an inmate of the shogun's palace, and was banished to a desert island for life.

From the Japanese standpoint the geishas were beautiful and graceful, but judged from the American standard they were neither. Their garments were gorgeous, but their faces were so covered with paint and powder as to conceal almost every trace of human semblance. It may be said that in these performances there is never the slightest suggestion of immodesty, or the least exposure of the person, which is considered so necessary to high art in Europe and the United States. It was a remarkable and picturesque performance, the first of the kind that some of us had ever witnessed, and the most blasé of the guests never saw anything more complete and elegant.

The Japanese dietary includes a great many flowers and fruits we do not recognize as food. For instance, sunflower seeds are dried and eaten raw with salt ; the blossoms of the national flower, the chrysanthemum, are made into a salad and are boiled and eaten with salt ; the root is a common article of food. The stalk of the japonica, boiled and highly seasoned, is considered a great luxury. The burdock root

A Japanese Dinner

and leaves are both eaten. The artichoke is one of the commonest of dishes. The leaves and seeds of the sago palm, and the beans or seeds of the poppy, dried and powdered, are used as a condiment. Watercress, mustard, horse radish and rape are quite as common as they are with us. The grape fruit or shaddock is a familiar dish, and there are half a dozen different kinds of oranges, but they are very sour. The horse chestnut and the acorn are boiled and roasted, and sixteen varieties of lily bulbs are served as delicacies with a little *saké*—the national brandy—and sugar.

The famous Japanese sauce called "soyu" in the native tongue, and known to us as "soy," is made from wheat and the soyu bean mixed in equal proportions and ground very fine. The flour is first boiled to a mush, and then steamed in a box or basket with a perforated bottom. When the steaming is finished the mush is put in a cask and left until a green yeast appears. The compost is then taken out, dried in the sun, and afterwards put into a cask of salt water. After standing for a good length of time—often for weeks—the liquid is strained and the brown sauce is ready for use. It has a hot but pleasant flavor, and is the basis of the most renowned sauces used in Europe and America. Worcestershire sauce, made in Japan, can be bought at any grocery for about one-

The Yankees of the East

tenth the price asked for the genuine article, the label and trade mark being forged. The natives defend this forgery on the ground that Worcestershire sauce is nothing but the native soyu, and that the formula was originally stolen from Japan.



A BUDDHIST PRIEST.

XVI

The Educational System of Japan

The most interesting institutions in Japan are the schools. No country, not even Germany or the United States, has a better educational system, in theory, although there are many defects apparent to the foreigner that are due to inexperience.

In ancient times and up to the restoration in 1868 education was in the hands of the Buddhist priesthood, and was carried on in the temples upon the Chinese plan. Confucius was the great schoolmaster, and the Chinese classics were committed to memory. A few ardent and ambitious students picked up a smattering of the sciences from books that were borrowed or begged or stolen from the Hollanders, who were still allowed to occupy a little island in Nagasaki harbor, and many paid with their lives the penalty of having scientific treatises in their possession and using other methods to increase their knowledge. No one was permitted to learn anything that was not taught by the priests, for

The Yankees of the East

fear of introducing foreign notions into the country, and a Japanese who was suspected of having books in his possession was punished more severely than Irishmen who introduce dynamite into England.

But with the revolution of 1868 all this was changed. Old prejudices and practices were swept away, and the country plunged into a campaign of education that was as excessive as the restrictions under the shogun had been severe. The pioneer of Japanese education was Joseph Neeshima, a native of Tokyo of the samurai or warrior class, whose father was a retainer of the prince of Joshu. He was ten years old when Commodore Perry entered the bay of Yedo, and when he was sixteen he accidentally obtained an atlas in the Chinese language, which inspired him with a desire to see and know something of the world. Through a friend he secretly obtained a Dutch volume entitled "A Book of Nature," and finally secured a copy of the Bible or a part of one in the Chinese language. In 1864, when he was nineteen he obtained permission to visit the port of Hokadate, and there fell in with a Russian priest, from whom he obtained much interesting information and through whom he secured an opportunity to escape from Japan on an American schooner bound for Shanghai. In those days the crime of leaving the empire without permission of the

The Educational System of Japan

government was punished by death. Neeshima, however, had no intention of returning to his home, and only thought of reaching Europe or the United States, where he could learn something of the great world that he had read about in the *Atlas*. After serving for a year on the ship *Wild Flower*, first as a cabin-boy and then as a hand before the mast, Neeshima landed in Boston with a limited knowledge of English that he had picked up from the sailors, and bought a copy of "*Robinson Crusoe*" at a slop-shop the first time he went ashore.

The owner of the ship was Alpheus Hardy, a man who exercised great influence in New England in those days, and when he learned from the captain that a young Japanese was aboard he sent for him, talked with him, and decided to take him for a house servant, but when he fathomed Neeshima's ambition he placed him in Phillips academy at Andover instead. Here he was prepared for Amherst college, graduated in 1870, and returned to Andover Theological seminary to fit himself for missionary work. While he was there the famous Japanese embassy visited the United States, and, feeling the need of an interpreter to assist them in their study of foreign institutions, they sent for Neeshima and offered him a handsome salary if he would serve them in such a capacity. He agreed to do so provided he was granted a full pardon, and was

The Yankees of the East

given the imperial permission to return to Japan to teach English and Christianity. These conditions were cheerfully conceded, and Count Ito, the present prime minister, who was a member of the embassy, made out the documents.

Mr. Neeshima accompanied the embassy through America and Europe, then returned to Andover to complete his studies, and finally went to Japan with \$5,000 in his pocket, which was furnished him by Mr. Hardy, Peter Parker, William E. Dodge, Gov. Page of Vermont and others, for the purpose of establishing a Christian school. He received the active encouragement of Count Ito, Count Inouye and other prominent politicians, who assisted him in raising \$40,000 to enlarge and extend the school. Count Okuma, Count Inouye, Count Ito and others of equal prominence subscribed \$1,000 each, while several citizens of Tokyo gave \$2,000, \$3,000, \$5,000 and \$6,000 each. It is known as the Doshisha university and is under the care of the American Board of Foreign Missions.

Several large endowments were made in the United States; some by men and women now living, others by legacy. One of the largest contributors was a Unitarian. Another professed no religion at all, but considered such a university as Mr. Neeshima founded an important agency in the civilization of Japan. Mr. J. N. Harris, of New London, in 1890, founded a

The Educational System of Japan

school of science, and Mr. Sears, the Boston millionaire has been a liberal contributor.

For many years the institution was very popular and prosperous, but of late it has suffered from a lack of students. This is due to a difference of opinion concerning its management and a prejudice on the part of the Japanese public against what they term foreign interference in the educational system of the country. They insist that it should be given over entirely to native management, and that the faculty should be composed of native professors alone. They argue that such changes are absolutely essential to the further maintenance of the university; that unless the religious features are removed the institution will become simply an ordinary missionary school with none but charity students, and that its usefulness will soon end. While there is a great deal of force in these arguments, which is admitted by the foreign professors and members of the board of trustees, they feel a sense of responsibility regarding the endowments that have been made for the benefit of the university by American citizens and the money contributed to its support by the American Board of Foreign Missions. Nor can they divest themselves of this responsibility, particularly as they believe the university will soon lose its character as a Christian institution if they withdraw.

The Yankees of the East

There is a strong prejudice everywhere in Japan against sectarian education. The Buddhist schools have been abolished by the government and Christian schools are allowed only in the foreign reservations. The Doshisha is an exception. It is the only institution of any importance in Japan outside the reservations at which a Christian education can be obtained, and it is feared that if it should be given over to Japanese control the purpose of Mr. Neeshima and those who assisted him will be defeated and its influence as a religious agency will cease.

In 1876 a department for women was added to Mr. Neeshima's school, and in 1883 it took the character of a university. In 1885 the tenth anniversary was celebrated with great ceremony, attended by prominent officials of the government, and many letters and telegrams of congratulation and commendation were received from influential natives. In 1890 Dr. Neeshima died, worn out with labor and anxiety. No private citizen of Japan was ever buried with higher honors, paid both by the great and the humble. There was even a delegation of Buddhist priests at his funeral, although he was pronounced "the headcenter of Christianity in Japan" and was a Buddhist apostate.

Dr. Kozaki, a member of the faculty, one of the early graduates of the institution, was elected president to succeed Dr. Neeshima, and has car-

The Educational System of Japan

ried on the institution with moderate ability, although his sympathies are supposed to be with the anti-foreign element. A hospital and training school for nurses was added to the medical department soon after Dr. Neeshima's death, and in 1891 a school of law and political science was founded by Japanese contributors. A library was also established by native subscriptions and has about 5,000 volumes, mostly of Japanese literature.

There have been as many as 1,200 students enrolled, but now there are only about 300—sixty-five in the theological department, thirty-six in the scientific, seventeen in the law, twenty-two in the medical department and nineteen in the school of economics. The remainder are in the collegiate course, including sixty-eight young women. The largest falling off has been in the women's school, where there were at one time as many as 400. Among the graduates of the institution are many men of prominence in political and commercial affairs. Several are members of parliament. The president of the board of aldermen in the city of Kyoto is an alumnus. He is also a deacon and superintendent of the Sunday school of the native Congregational church. The president of the street-car company in Kyoto was one of the earlier graduates. He is also a member of the Congregational church. I might make a long

The Yankees of the East

list of others of similar prominence who feel a deep interest in the welfare of the institution, but cannot do much in the way of resisting the tendency of public opinion, which has been stronger than ever since the close of the war.

President Kozaki in his annual report to the board of trustees explains the prejudice against Doshisha as follows :

“In recent years there has been a tendency toward a constant diminution of students owing to many causes.

“1. At present there is a small demand for educated men in desirable positions in Japan, and hence the number of students is less compared with a few years ago.

“2. Recently there has been national business depression, which has deprived young men of the means of securing an education.

“3. The government has lately decided that the higher middle schools must receive candidates only directly from the high schools. This has worked injury to all private schools.

“4. Finally, the nationalistic spirit has been very strong and the demand for foreign languages small. Especially has there been a strong anti-Christian spirit, so that all mission schools have suffered greatly.

“Moreover, the one great error about the Japanese idea of education is that parents and students alike think that by their learning the latter will secure a livelihood at once upon graduation. True, genuine education will not flourish among us unless we remove such a mistaken idea.”

The Educational System of Japan

Dr. Kozaki's explanations ought to apply equally well to the other educational institutions in this country, but with the exception of the schools for young women they do not. On the contrary, in every other branch of education there is as much eagerness and zeal as there has ever been, and the value of learning is being appreciated more and more by the Japanese every year. The reaction that has partially suppressed the once popular movement for the education of women has been referred to in another chapter, and I will only here mention an advertisement of a "boarding school for young ladies," which shows very clearly how the wind blows. It announces the following curriculum :

"Japanese, Chinese, French and English languages; foreign and Japanese politeness; arithmetic, history, geography, etc.; needlework; Japanese drawing and music; (foreign drawing, piano, etc., voluntary.)"

In much larger type it is announced that Japanese and foreign pupils "are entirely separated from each other in classes and in everything else, and Japanese pupils are trained in the antique mode of Japanese politeness." It is also promised that they shall receive Japanese food and follow the Japanese mode of living, and that no religious instruction or books will be allowed them except at the formal request of their parents.

The Yankees of the East

The trouble with the Doshisha college and with other institutions that might be named is that this precocious people think they are prepared to manage their own affairs and do not desire further assistance from foreigners. They feel just as the people of the United States would feel if one of our prominent educational institutions was under the control of Japanese, only more so. The government is getting rid of all the foreigners in its employ as fast as possible, and certain of the newspapers are scolding because they don't get rid of them faster. There is no particular prejudice against Americans, nor against Christians. On the contrary, there is the kindest feeling toward our country and our countrymen in Japan, which is exhibited on all occasions and by all classes of people. The same objection is raised to Capt. L. L. Janes, who has become a Buddhist, that is offered to the Christian teachers in the government employ. It is simply a desire on the part of the Japanese to paddle their own canoe, and institutions that are conducted by foreigners are not patronized as much as those under native control. The Japanese are perfectly willing to keep all of the money that has been given to the Doshisha university and other schools, and they will accept as much more as the Americans and Europeans are willing to contribute, but they want to spend it themselves. Some of the more

The Educational System of Japan

thoughtful advocates of Japanese control have suggested that funds should be raised in Japan to repay the endowments that have been placed upon the institution, so that there can be no further misunderstanding. This certainly would simplify matters.

Dr. M. L. Gordon, who is one of the oldest missionaries in Japan and a trustee and professor in Doshisha university, thinks the institution will survive its perils, and that the controversy will be satisfactorily settled. He says the Japanese are perfectly competent to conduct the institution, and he thinks it might be well, perhaps, to give them an opportunity to do so, provided a satisfactory arrangement can be made under which the university shall be maintained forever as a Christian institution, according to the intention of its founders.

Dr. Gordon thinks also that the Christian church in Japan is strong enough to stand alone. "It is firmly intrenched," he said last summer. "It is the only church that is growing. The other churches are not only making no progress, but are in a state of decay. They are contenting themselves with resisting the advance of Christianity, and are using all sorts of methods. The anti-foreign feeling and the strong national spirit that has been developed by the war give them good material to work with, and the Buddhist and Shinto priests are

The Yankees of the East

largely responsible for the prejudice that exists against foreign teachers and foreign systems of education. The Buddhists have organized associations like our Y. M. C. A. in almost every town in the empire. They have established summer schools for the study of Buddhism in every province, and have recently commenced the publication of magazines for the purpose of reaching the reading element of the community. Shintoism is almost exhausted. It has come to mean nothing but patriotism and the worship of the emperor, and with the education of the people it will disappear as a religion."

At the time Joseph Neeshima was establishing his university the government was founding a system of public education upon the American plan under American advice. The imperial university is the summit of the system, while the kindergarten is the base upon which it stands. As explained in another chapter there is a compulsory-education law in Japan, but it is not strictly enforced, because the children of the poor are kept at work, and the government prefers not to excite popular prejudice against the schools. But every village and township has its school privileges, and there are very few people in the country at present, who have been born since the revolution of 1868, that cannot read and write.

There are now 25,404 public schools, with

The Educational System of Japan

67,688 teachers, of whom 63,410 are men and 4,278 are women. The number of pupils in attendance is 3,290,313, of whom 2,302,549 are boys and 978,746 girls, which is a rather large school attendance for a population of 41,000,000. There are forty-seven normal schools, eighty-nine scientific schools, twenty-seven high-class colleges for the education of young women, one military academy, one naval academy, one academy of music, one school of commerce, one technological institute, of which Mr. Tejima, who was a commissioner to the World's Fair, is principal, with 292 students, and a school of fine arts, with 214 students. In addition to these there are fifty-two commercial colleges, eight schools for teaching telegraphy, eleven agricultural colleges, nine law schools with 6,259 pupils, six schools of medicine with 7,058 pupils, three veterinary schools with 90 pupils, eleven institutions for teaching mathematics, engineering and the practical sciences with 897 pupils, and nine private art schools with 951 pupils. There are also one hundred and two private schools for teaching English, four for French, ten for German and one for Russian, seventy-four institutions for teaching penmanship and one hundred and fifty-seven for the training of nurses and midwives.

The government maintains two special schools for the education of young princes and princ-

The Yankees of the East

esses and the sons and daughters of the nobles. The boys' school is under the special patronage of the emperor and the girls' school under that of the empress. The former has one hundred and seventeen pupils and the latter three hundred and eighty-one. There are institutions for the education of the deaf and dumb, the blind, the idiotic, and very many private schools and academies for various purposes.

Every fad and fancy has its place in the educational system. The trouble is that there has been too much theoretical and too little practical education. In the old days, as in China now, the only business of an educated man was to hold office, and the people haven't got that idea entirely out of their heads. The result is a large and growing number of half-educated, immature young men, from the lower classes, who came from the farms and shops into the schools, and being unable for lack of means to pursue their studies any longer are floating idly about the cities, particularly Tokyo, the capital, without any prospect of employment and very little desire to earn an honest living. They are too proud to work and are incompetent to occupy official or professional positions. "As Satan finds some mischief still for idle hands to do" many of them naturally become criminals. The superintendent of the penitentiary told me that he

The Educational System of Japan

had a large number in his charge. They steal, forge other men's names and obtain money under false pretenses, but the greater part of this Soshi class are professional politicians. They have no vote, because the right of suffrage is limited to taxpayers, but they can speak and yell at public meetings, march in processions, canvass the working people and create a public sentiment that is very deceptive.

It is refreshing to turn from this useless and mischievous class of men to the Imperial Music school, which is located in Uyeno park and is under the special patronage of the empress. We attended the commencement exercises and saw a class of thirty-eight young ladies and gentlemen receive their diplomas. The ceremonies took place in the large hall before an audience of perhaps one thousand, fathers and mothers and brothers and sisters and friends of the graduates. A great many dignitaries—princes and nobles and officials of the government—were present, and seats were reserved for them. And what a time the ushers did have in getting them seated!

The Japanese are a very ceremonious people. Their etiquette has the force of law and the privileges and prerogatives of rank are universally acknowledged. It was necessary to seat all these important guests in the order of their

The Yankees of the East

positions and titles, and it looked for a time as if the gentlemen in charge would go crazy in trying to perform that perplexing duty. They would get those present all fixed in their proper places when another prince or another peer would come in, which made it necessary to upset the whole arrangement and shift everybody to other chairs.

And such a lot of bowing! Every Japanese gentleman turns himself into a right angle three or four times before he speaks to a friend that he meets on the street, and the politest man makes the last bow. Whenever a person of importance came into this musical concern everybody bowed to him; not a simple movement of the head as we make, but a genuine doubling up of the body, and it did seem as if the exercises would never commence, because the peers kept straggling in one after another and all these greetings had to be gone through with.

But after three-quarters of an hour's postponement the pupils were ushered in and took seats alongside of the platform. The boys, who wore European clothes, looked very awkward and ugly, but the girls, who wore the native dress, looked prim and picturesque in their soft-tinted kimonos and brilliant-colored obis, and such a fixing and a fussing there was to get them arranged in proper order. They were as conscious and coquettish as the sweet-girl gradu-

The Educational System of Japan

ate at home. So far as I can see, women are alike the world over.

Finally, after the audience was very tired and very warm, Mr. Uyehara, the president of the institution, came to the platform and made an address; and then his excellency the Marquis Saionji, minister of state for education, was introduced, and took from his pocket a manuscript which he read in a low voice that sounded like the intonation of a priest. It had the merit of being short, but the marquis did not furnish a very good example of Japanese oratory.

Next the director of the school said something and introduced the chairman of the committee of education in parliament, who wore a long frock coat and a pair of sky-blue trousers and looked very uncomfortable and embarrassed when he presented the diplomas.

After the graduates had marched up one by one and received their sheepskins Miss Takahashi, who wore a kimono of a delicate shade of green and an obi of golden brocade, stepped upon the platform and replied to the addresses of the four dignitaries in a most graceful manner. Her voice was pitched at too high a key, but it was as clear and sweet as a temple bell and all the audience could hear every syllable. It isn't often that a Japanese woman, particularly a girl of eighteen, addresses a public assembly. Such a thing was unheard of ten years ago and

The Yankees of the East

is still considered a remarkable event, but she was as cool and as conscious as if she had done nothing else all her life.

Then we had a musical programme, in which all the graduates participated to show their accomplishments and excite the admiration of their friends. The first selection was a vocal chorus entitled "Haniu No Yado," but before three bars were finished we recognized "Home, Sweet Home." There were organ and piano solos and duets, orchestral numbers, with violins, violas, organs, pianos and other instruments, vocal solos and duets, mostly classical music selected from such German composers as Wagner, Schumann, Gumbert, Mendelssohn, Mozart, Meyerbeer, De Beriot and Schubert. The vocal music was as commonplace and the piano-playing as conventional as we usually hear on such occasions at home, but the violin playing was excellent, one young lady, a Miss Tojo, showing genius of a high order.

This school is nine years old. It was originally under the direction and instruction of imported German professors, but they have all been sent home, except one, a lady teacher of vocal music. The rest of the faculty are Japanese who were educated in Europe.

When the light of civilization first dawned upon Japan after the visit of Commodore Perry to that country, the government sent to the

The Educational System of Japan

United States a large number of young men to be educated in science and modern methods. They have since been the leaders of politics and society there, and to their enterprise and intelligence is largely due the rapid progress that has astonished the world.

In imitation of this example the Japanese government induced the king of Korea to send to Tokyo 113 young men from fifteen to twenty-five years of age for similar instruction. They were selected from the families of the nobles, and all of the eight provinces are represented. They were chosen by means of a literary examination at which several hundred candidates presented themselves. The government allows them their actual expenses and fifteen yen, which is about \$7.50 per month, for spending money. They are in charge of Mr. Fukuzawa and after they learn the language will take up the study of the various branches of physical science. They are required to abandon their native costume and now wear European dress. It is understood to be the intention of the king of Korea to send another battalion of young fellows as soon as the finances of his government will permit it.

The strongest and most influential men in Japan to-day are those who have been educated in England and America. This has been demonstrated in the civil service of the govern-

The Yankees of the East

ment, as well as in the army and navy during the recent war with China. That struggle might not have been so brief and one-sided if the Chinese government had continued its original policy, which was the same as that of Japan, for the education of young men in foreign schools. Some years ago 120 Chinese students were sent to the United States to be thoroughly trained in the schools and colleges, especially in modern science, and thirty or more new ones were sent regularly every year for several years, but suddenly an edict came from the government at Pekin recalling every one of them. Some think it was due to the hostile legislation enacted by our congress against the Chinese, and that may have had its influence, but, however, the policy of foreign education was abruptly abandoned and the American students were received with marked disfavor when they returned home.

The Japanese language is polysyllabic. It is musical and graceful, especially when spoken by the ladies. It is poetical in imagery, capable of infinite humor, lending itself readily to jests and puns. It is dignified and sonorous when spoken by an eminent orator like Fukuzawa Yukichi, the great educational reformer. It is courtly in the mouths of the accomplished and even of the lowest classes, who addressing one another use honorifics in the most impres-

The Educational System of Japan

sive way. It contains no foul words, no oaths—no curses of any kind. The Kuru-ma-ya, who draws a jinrikisha, uses, in conversation, expressions of courtesy which would grace the speech of a Grand Monarque. It is true that he uses them unconsciously, so ingrained are they in the language, but they indicate a far greater consideration for the feelings of others than is shown in the speech of even the most cultured classes in England or in America. Of course there are boors in Japan, as in all countries, but they are, fortunately, few, and the very spirit of their language renders it difficult for them to give vent to ill-natured or brutal feelings. The language is polite beyond all European tongues, indeed servile in the speech of inferiors towards superiors in rank.

That the Japanese language can give adequate expression to the martial spirit of which the nation has so recently shown fresh and striking proof, is well known to all who have heard Japanese troops singing on the march, or Japanese blue-jackets chanting war-songs on the fore-castle. The best known of all Japanese war-songs is, probably, the one to which the forces of the Imperialist party marched to victory in 1868, when the restoration of the imperial power was achieved and the era of the great change commenced. It runs thus :

The Yankees of the East

“ Miya Sama, Miya Sama !
O uma-no maye-ni
Pira-pira suru-no wa
Manja-i-na ?

CHORUS—

To Ko-tonya, re-tonya; re-na !
Are wa cho-teki sei-batsu
Sei-to-no
Mishiki-no Mi-hata-wo
Shiranai ka ?

CHORUS—

To Ko-tonya, re-tonya, re-na !”

The language is eminently polysyllabic. No better example of this can be required than the term which stands for one of the three English words of only one letter—the personal pronoun “I,”—for which the Japanese require four syllables : Watakushi. The very length of the first personal pronoun, singular, which in the plural becomes Wata-kushi-domo (a word of six syllables as against our monosyllable “we”) must tend towards modesty in Japanese style, literary or epistolary, and conversation. It would not prove convenient to some of the authors, journalists and orators in this egotistical age. As a matter of fact, the personal pronouns are commonly omitted in Japanese, except where such omissions might cause ambiguity.

When an attempt is first made to learn the language the heart of the stoutest student quails

The Educational System of Japan

as he gazes upon a page printed or written in the characters used in Japan to this day—vertical columns, from right to left, of Chinese ideograms, interspersed with Japanese phonetic characters, the signs of the Hira-gana syllabary. They represent sounds only, whereas the Chinese characters convey ideas, more or less pictorially, without any reference to sound. When the student is told that he must learn to identify at least four thousand of the Chinese ideograms, not to mention the forty-seven syllabic signs of the Hira-gana and their numerous variations, numbering over two hundred, besides the forty-seven signs of the simpler Katakana ("side characters") before he can read a Japanese newspaper with ease, one cannot wonder if his ardor cools. Foreign students become warm advocates of the educational policy identified with that enlightened statesman, the late viscount Mori Arinori, who once boldly proposed that his countrymen abandon their native idiom and adopt the English language in its stead.

Even at the present day the Japanese language has recourse to the Chinese for names and phrases to indicate all such new things and ideas as "telegraph," "bicycle," "photograph," "democracy," "limited liability," and one often finds English words adopted, with more or less modification, to convey ideas that cannot be expressed by any term in the native vocabulary.

The Yankees of the East

There never was a dictionary of the Japanese language until the task of making one was undertaken by Dr. Hepburn, a medical missionary of the Presbyterian board, who is now living at Orange, N. J., enjoying the rewards of a long and useful life. With him it was the labor of many years, but he made the language and literature of Japan accessible to foreigners, and without his dictionary it would be almost impossible for Europeans or Americans to carry on trade or do missionary work. The Japanese government so appreciated Dr. Hepburn's compilation that it has protected it from piracy by an arbitrary decree of the Emperor, and some years ago, without warrant of law or any other authority than that based upon common, ordinary justice, seized and destroyed a pirated edition that was published in Tokyo. Dr. Hepburn's dictionary stands alone in this respect—the only article produced by a foreigner that cannot be reproduced and imitated in Japan.

The Japanese vocabulary, although rich in an abundance of poetic phrases and expressive adjectives, is entirely deficient in terms of abuse. As I have said, it offers absolutely no means of swearing. There was no profanity in ancient Japan, but many English "swear words" have been kindly furnished by immigrants from Europe and America.

Japanese nouns have no gender or number.

The Educational System of Japan

Japanese adjectives have no degrees of comparison, and Japanese verbs have no person. There is an elaborate system of honorifics, however, which replaces to a considerable extent the use of person in the verbs, and makes good the absence of personal pronouns.

When one man addresses another of superior rank he uses entirely different phraseology from that he would adopt in expressing himself to an inferior, and etiquette requires the application of the same rule when one is speaking to an equal or an inferior concerning a person of higher degree. It even comprehends animals, for when a housemaid speaks to the cook about the cat or the dog or the horse, they are mentioned casually as in the English language, but when she speaks to her mistress concerning these useful domestic animals she says: "The honorable horse is waiting at the door;" "Mr. Dog has gone up street with his master," or "Mrs. Cat is in the garden." This is not intended as evidence of respect for the cat or the dog or the horse, but it is a form of speech required in addressing a person of higher rank and authority. For the same reason the nursemaid or "ahma," as they call such persons in Japan, always refers to "Mr. Baby" or "Miss Baby" instead of plain "baby," and the "pidgin English" of a Japanese ahma sounds very funny when it is heard for the first time. "Mr. Baby

The Yankees of the East

belong topside," said the nursemaid at the house of a friend in Yokohama, when I asked after her little charge, which meant that the infant was upstairs.

But pidgin Japanese, as used by foreigners, is equally as amusing to those who are familiar with the native language. The foreign resident in Japan usually has a limited vocabulary which he handles to the best of his ability in communicating his wants and wishes. Housekeepers usually converse with their servants in a mixed dialect of the two languages, but sometimes the more ambitious endeavor to convey their orders in classical Japanese which they have learned from books. The results are amusing, and sometimes startling. For example, a lady of my acquaintance, who desired the housemaid to put the cat outdoors, said: "Neko tenki shinjo," which being literally translated, was, "Present the cat to the weather."

Another lady who wished the cook to prepare some fruit, remarked: "Nashi tebukero sayonara," which meant literally, "Make the pears bid good-bye to their gloves."

The same lady endeavored to advise her nurse that the baby was upstairs by saying: "Babysan nikai aru"—literally, "Mr. Baby is a two-story house."

Once and a while a poet makes an amusing "Irish bull," usually when he wants to be ex-

The Educational System of Japan

ceedingly polite, and an old-fashioned Japanese gentleman is the most polite man in the world. One lovely day last summer, a party of friends were invited to the residence of a prominent business man of Tokyo to witness one of the triumphs of the botanical art peculiar to Japan, which produces miniature trees. You find oaks, elms, maples, cypress, cedars and other trees in the conservatories and the gardens of the rich, perfect in symmetry but miniature in size. An oak or a maple may only be ten or twelve inches in height, but the trunk and every branch and leaf will be as perfect as the most flourishing tree of that variety in the forest. How this is done I have never been able to understand, although explanations are always ready. It is an art that has been successful in no other country. On this occasion it was a plum tree and the little dwarf was covered with blossoms. But when the party gathered, the object they were invited to witness was absent. Some accident had occurred which prevented the gardener from keeping his appointment, and after waiting for an hour or two and hearing all sorts of explanations and apologies from the host, who was mystified as well as mortified, we took our departure with a promise to come again. One gentleman of the old school, who ranks high among the famous writers of Japan, attempted to console our host by leaving with him a liter-

The Yankees of the East

ary gem in autograph, which was written and offered with the greatest sincerity and without the slightest idea of sarcasm. He simply meant to be polite when he wrote these words :

“ My soul is intoxicated with the beauty of the plant which unfortunately I cannot see.”

The construction of the Japanese language is also peculiar. Everything in that country is done in the opposite way from which we are accustomed to do it. The adjective precedes the noun which it defines, the adverb the verb, and the explanatory or dependent clause precedes the principal clause. The object likewise precedes the verb, and the commonest sentences even in familiar conversation are long and complicated. Mr. Basil Chamberlain, who was professor of philology in the imperial university, gives the following example:

“ At the present day Buddhism has sunk into being the belief of the lower classes only. Few persons in the middle and upper classes understand its *raison d'etre*, most of them fancying that religion is a thing which comes into play only at funeral services.”

This sentence was first translated into literary Japanese and then re-translated literally into English, when it read :

“ This period at having-arrived Buddhism that they say thing as for merely low class people's believing place that having become

The Educational System of Japan

middle class then upwards in as for its reason discerning are people being few religion that if one says funeral rites time only in employ things manner in they think."

An attempt is being made by the leaders of modern thought and custom in Japan to release their literature from the restrictions it has inherited, and to direct Japanese poetry into new paths ; but they find it quite as difficult to bring about this reform as do those who are leading the crusade in favor of the education of women.

Japanese poetry is more interesting than Japanese prose, but it has neither rhyme nor rhythm. From the birth of literature until the present day Japanese verses have consisted simply of alternate lines of five and seven syllables, with generally an additional line of seven syllables at the end. For example, the following is a typical Japanese poem :

Hototogisu
Nakitsuru kata wo
Nagamureba—
Tada ari-ake no
Tsuki zo nokoreru:

That is, literally rendered :

" When I gaze towards the place where the cuckoo has been singing—nought remains but the moon in the early dawn."

There is seldom a story or a plot in the poetry of the Japanese, but only a sentiment;

The Yankees of the East

and everybody worships the muses. The favorite subjects are flowers, birds, snow, cherry blossoms, lotus flowers, autumn leaves, the mist on the mountains, and, in fact, the entire aspect of nature, the whole range of human missions and the shortness of human life; but love-songs are prohibited in decent poetry. No man or woman can understand why a respectable foreign poet can write a love-song. Indeed, there is no name for love in the language. The term which comes the nearest is used to describe an improper passion. The husband does not "love" his wife; he "respects and admires" her. The child does not "love" the father and mother; he "respects and worships" them. The mother does not "love" her child; she has an "affectionate regard" for it; but the exercise of that emotion which we call love is limited to improper persons.

Most of the Japanese poetry, like Japanese art, seems preposterous from our point of view. It is more often than otherwise a series of ejaculations, or the statement of some commonplace fact in poetic phrases. For example, the following is considered a masterpiece of a famous poet who lived a thousand years ago:

"The moon on an autumn night made visible a large number of wild geese that fly past with wings intercrossed in the white clouds."

That is all there is to the poem, but it is

The Educational System of Japan

embraced in every collection of Japanese classics, and has been inscribed upon fans and kakamanos, gift books and other artistic works thousands upon thousands of times. It is considered a model of poetic taste, and other famous poems in Japanese literature are very much like it.

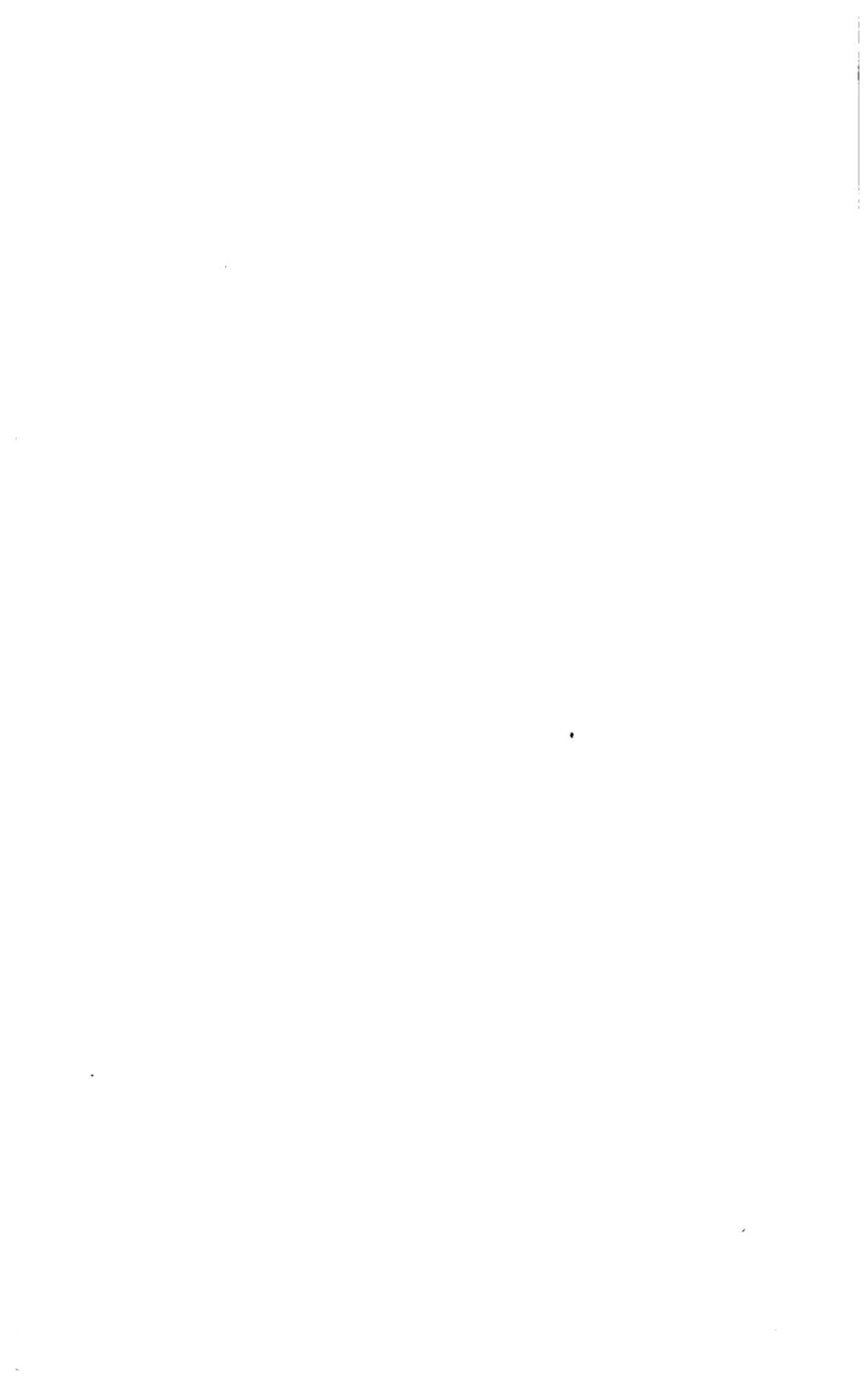
Another famous poem reads: "Though their hues are gay, the blossoms flutter down, and so in this world of ours, who may continue forever? Having to-day crossed the mountains of existence I have seen but a floating dream with which I am intoxicated."

Japanese gentlemen and ladies are always composing verses. It is one of the essential accomplishments of a gentleman or lady in upper Japanese society, and is imitated by people of lower rank. The art is applied at weddings, funerals, birthday anniversaries, and upon all occasions of joy or grief. If a boy is born the father receives poems of congratulations from all his friends. If a young gentleman gets married the guests at the wedding are expected to leave appropriate poems before they take their departure, or they may send them before the ceremony. When the cherry blossoms open almost every man, woman and child in Japan become poets and go about twisting the little slips of paper that bear their verses around the twigs of the trees. When the Jap-

The Yankees of the East

anese gentleman walks through a forest he almost always expresses his admiration in verse and ties the manuscript to a tree where it will receive the attention of the god that patronizes that particular locality. When a man goes on a journey he is very often overtaken at the railway station by the servant of some thoughtful friend who hands him a brief but appropriate effusion. In the schools themes are given for poems by months.

The Emperor has not only one but several poets laureate, and a master of the art is appointed to teach the imperial family how to write verses. Once each year, in January, a theme is announced, upon which the Emperor, the Empress and other high personages at court each compose an ode of thirty-one syllables. In fact, the whole nation is invited to compete, and many thousands of verses are sent in, written on thick paper of a certain size, prescribed by custom. Last year the theme was "Praying for the Present Dynasty at a Shinto Temple." The previous year it was "Patriotic Congratulations." Other topics have been "The Longevity of the Green Bamboo," "Pine Trees Buried in the Snow," "Insects by Moonlight," "At Anchor on a Summer Voyage," "Blossoms Fallen into a Pond," "A Willow Tree in Early Spring."



GATE TO THE NEW TEMPLE, KYOTO.



XVII.

The Missionary Problem

There is a wide difference of opinion on the missionary question, and a serious inquiry among religious and benevolent associations in the United States and Great Britain as to the propriety of continuing missionary work in Japan. A committee from the American Board of Foreign Missions was sent over in the autumn of 1895 for the purpose of making a report on this subject. It was not proposed to abandon the field at once, but to leave unfilled the places of those preachers and teachers who from time to time shall retire from the work. After a careful investigation this committee expressed a most emphatic opinion against any relaxation of the efforts that are being made by foreign associations to evangelize Japan, either through the schools or the churches.

There is no doubt that the majority of native Christians, the converts that the missionaries have made, would prefer to have the foreign teachers and preachers sent home. This is not due to any dissatisfaction with their labors nor

The Yankees of the East

to any distrust of their motives or ability, but it is the result of a tremendous eruption of patriotism that has occurred in Japan since the Chinese war. It is born of vanity and self-reliance, and applies to all the foreign employes of the government, to all foreign teachers in private schools, to all foreign business houses and enterprises. The Japanese think they are capable of taking care of themselves. Those precocious people are very much like the average youth who desires to be released from the restraints of home and parental care. He feels competent to judge what is best for his own welfare, and is willing to confront all the responsibilities of life without further advice or assistance. There is no denial of the obligation that rests upon the Japanese to their foreign instructors for the progress they have made and the prosperity they enjoy. They are perfectly willing to express their gratitude to every American and European who has assisted in the development of their prowess and progress, from Commodore Perry to the people who are teaching in the mission schools to-day, but they do not care to be longer dependent upon aliens in any sense.

This independence has caused the dismissal of nearly all the foreigners that have been in government employ, on the railways, steamships, in the telegraph offices, and the executive de-

The Missionary Problem

partments as well as in the colleges and schools, and the church people think they can get along just as well in religious matters without the aid of missionaries. It is urged that the sectarian schools and the churches be turned over to native teachers and preachers, and that the people be left to work out their own salvation. The movement is encouraged by nearly all the educated Japanese clergy, and the native teachers in missionary schools. In fact, national pride and independence has possessed the entire forty-one millions of people with a fervor that is almost hysterical. The Rev. Tamura, pastor of an Independent Presbyterian church at Tokyo, who was educated at Princeton and Auburn Theological Seminary, is one of the most pronounced advocates of the theory that Japan is able to take care of herself in religious as well as civil affairs, and expresses the views of his coadjutors in these words :

“ The seeds of Christianity have been well sown in Japan during the last thirty years. If the Christianized Japanese are not able to look after the harvest Japan must be regarded as a poor field in which to preach the gospel of Christ. If all the foreign preachers were to leave Japan to-morrow do you suppose a single church would be closed? Would not Christianity continue to grow and prosper? The true faith is too well established, and is too

The Yankees of the East

much needed in Japan to ever go backward. It will go on like education and all other things that civilize and buildup Japan. We have dismissed nearly all persons of foreign birth from our government offices, from our railway service, from our army and navy, from the post offices and the public schools, and why should foreign religious teachers be retained? There is a feeling among our people that the presence of foreign missionaries is a reproach to their capacity and civilization, and they believe that the money expended by the missionary boards in supporting foreign teachers and preachers could be made a great deal more useful and go a great deal farther if only native teachers and preachers were employed. The native preacher and teacher can live on forty yen—about \$21 in American money—per month, while every foreign missionary receives \$100 a month and many of them more. For the yearly salary of a foreign missionary I maintain a church, a Sunday school, a gospel newspaper, and educate twenty-seven young men for the ministry!"

It is the ambition of many of the ablest and most active native Christians to organize a church of their own, independent of all denominations and foreign associations, upon a creed that shall be broad enough to cover every phase of Protestant belief, and include Unitarians as well as Presbyterians and Methodists. In other words,

The Missionary Problem

they want a distinctively national church, and call the organization they are striving to establish "The National Christian Church of Japan." As one of the leaders of this movement explained, they expect to obtain the sanction and patronage of the government, place it under the care of the department of education, with the hope and belief that it will grow in numbers and influence until it embraces within its fold all believers in the existence of a Supreme Creator and the truth of the Scriptures. They want it to be to Japan what the Church of England is to the British government. They predict that such an organization, appealing to the patriotism as well as to the religious sentiment of the community, will make more rapid inroads into the Buddhist church than can possibly be expected from foreign missionaries. They hope to amalgamate the missionary schools with the national system of education and secure the passage of a law by parliament authorizing but not requiring the study of the Scriptures in all the public schools. These people have even gone so far as to formulate a creed for this new church, but, when it was submitted for the criticism of some of the venerable missionaries, they instantly pointed out such serious defects and omissions that the authors withdrew the document and have not published it for general information. It is said, for example, that there

The Yankees of the East

was nothing in the proposed creed concerning the divinity of Christ or the doctrine of the atonement.

The theological seminary of the Protestant Episcopal Church in Japan is in charge of the Rev. Joseph M. Francis, formerly of Milwaukee. I asked him whether he thought the Christian church of Japan was ready to stand alone, and whether it would be politic to withdraw foreign missionaries from that country.

"By no means," he answered. "Christian missionaries have been working in Japan for something like thirty years. Taking all the various denominations together—the Roman, Greek and Protestant churches, we have about one hundred thousand communicants. That is an average of about one in every four hundred of the population, which is not a sufficient proportion to justify independence. There are various other points to be considered, also. The Japanese are not prepared, from a theological point of view, to perpetuate among themselves what we understand to be orthodox Christianity. Experience shows that they are not. They have n't the 'ground-work of faith'; they have n't the knowledge and the steadfastness and security that is necessary to sustain them. Among the Congregational churches, for instance, the native Christians have made an attempt, which has been partially successful, to get everything out of

The Missionary Problem

foreign control and into their own hands. But the condition of the Congregationalists in Japan from an orthodox point of view is most unsatisfactory."

"I understand the natives of all denominations desire to unite in an independent national church?"

"Yes, that is the ambition of many of the Japanese Christians. They desire to organize a national union Japanese church upon a liberal basis sufficiently broad to embrace every believer in Christianity. They want it to be different from all other churches; unique, and peculiar to their own country. They propose to have a creed embodying such truths as they consider agreeable to the tastes of their own people in religion."

"Has this creed been defined?"

"Not long ago the native Congregationalists drew up a creed which they thought would answer the purpose, but from an orthodox point of view it was quite unsatisfactory and insufficient. It left out some of the fundamental doctrines of Christianity. For example, it contained nothing concerning the atonement or the divinity of Christ. As Christianity is a comparatively new thing to the Japanese, they are yet unable to draw a clear distinction between what is essential and what is not. Their experience is limited. Their education is imper-

The Yankees of the East

fect. They are immature. You could not expect anything else from a people who have only had the gospel for thirty years, and are just beginning to comprehend the doctrines we have inherited through our fathers for centuries.

"It is also important to consider whether the natives are financially able to sustain their own churches. A large majority of Christians in Japan belong to the lower classes, who have little money. Comparatively few churches are self-supporting, although they pay what we would consider very small salaries to their preachers, ordinarily from \$12 to \$15, gold, per month. While that seems a small sum to us, it is about what men of equal ability and education receive in other professions. It is equal to the salaries of the judges of ordinary courts, for example. If foreign assistance was withdrawn many of the Christian churches would have to be closed for lack of funds, and their members, as a natural result, would drift back to their old beliefs or forget their religious obligations entirely. There are, of course, exceptions, but it is generally true of all the denominations.

"We have found by experience that foreigners are more successful in the inauguration of Christian work than natives. While a missionary cannot do pastoral work as well as a native preacher, he can break up the ground much better. He is able to command attention

The Missionary Problem

where a native would not be listened to, and a considerable portion of Japan is still an untouched field.

“These are some of the reasons why I think the missionaries should remain in Japan. Many others might be cited, but these are sufficient, I think, to show that the Christian church there is not yet prepared to cast off the protection and aid of foreign missionary societies. I do not believe there is a foreigner in Japan, not even a Unitarian, who will dissent from this opinion.”

“Does the same reasoning apply to foreign schools?”

“Yes, missionary schools are needed in Japan to-day quite as much as they ever were, and should remain under the management and control of foreigners. We have a notable example in the Doshisha University at Kyoto. It was once the largest and most prominent educational institution in Japan, but has lost its prestige and supremacy because it has practically passed under native control. It does not have the confidence of the people any longer. The faculty is divided on religious questions and on other points, and it requires a determined and vigorous administration like that given it by Joseph Neeshima to restore it to vitality. The missionary schools cannot pretend to compete with the national schools. Their scope is entirely different. So far as mental training goes,

The Yankees of the East

the national schools can give the Japanese all they need ; but, owing to the lack of all moral teaching in the government system of education, the missionary schools are a necessity for Christian work. They are the fountains from which we get our supplies ; the sources from which our best native workers come ; the agencies by which we prepare our Christian boys and girls for usefulness. They have been the means of bringing first to Christianity and then into the field the most efficient of all our assistants. Money spent on mission schools is as well placed as money can be. There is no better investment."

"The missionary boards in America ought to bear in mind, however, that it is useless to send to Japan every one who offers himself. Men should be chosen for that field who are conspicuous for their learning, their ability, their tact and common sense, and it is very important, also, that they should be gentlemen. Mission work has reached a point in Japan where a weak man is worse than worthless, and in controversy we need the support of the ablest reasoners in the church universal."

"Religious investigation and discussion is almost as active in Japan as in France and Germany. It is 'nt Buddhism so much as atheism that we have to meet. The atheists have sent no missionaries to Japan, but the empire has

The Missionary Problem

been flooded with their literature. It is quoted and discussed by all classes of people, and they have an unorganized but aggressive following."

"Have the Japanese any religion?"

"I do not think they have. Neither Buddhism nor Shintoism can be said to have a religious hold upon the people. The rising generation has drifted away from the old moorings, and is running to atheism and infidelity. When a man is educated he has no use for either Buddhism or Shintoism, and both organizations are in a state of decay. They are not adapted to educated people, and, as the intelligence of the Japanese becomes more and more enlightened, their temples will be more and more deserted."

"What is the attitude of the government toward Christianity?"

"It is tolerant, but apathetic. Occasionally our missionary workers in the interior have trouble with some conservative and bigoted local official, but so far as the central government is concerned there is no distinction between Buddhism, Shintoism and Christianity. The Emperor and the court are nominally Shintoists, and observe certain rites of that religion which have come down from the earliest ages and have not yet been discarded with other ancient customs. The Shinto priesthood also receive a financial subsidy from the imperial treasury, for political reasons, but so far as the government

The Yankees of the East

officials are concerned neither foreign nor native Christians have any reason to complain. A large number of the members of the Diet are active Christians, and several of the most prominent officials openly profess that faith. I am sure the general government would prefer foreign missionaries to remain in Japan."

There is no question as to the usefulness of the foreign missionaries in Japan, although one hears a great deal of criticism concerning their conduct and character and methods. They drove the wedge that split the conservatism of the ancient Japanese empire, and it was their privilege to lead and direct a social and political revolution that has never been equaled in importance or success in the history of the world. It is always much easier to criticise other people than it is to do right, and the parson, whether he be at home or abroad, is a safe target for criticism and censure. There is the same lack of sympathy between the commercial and the missionary classes in Japan that you find elsewhere, which is due to a variety of causes, and can scarcely be prevented. The average man who leaves his own home and goes into a far country is apt to follow the example of the prodigal son in some respects. He does not have the restraint that kept him from evil association at home, and feels more at liberty to follow his own inclinations when he realizes

The Missionary Problem

that his acts will not be scrutinized so closely by his neighbors. This relaxation is often followed by indifference to the practices he had respected and exemplified before, and when missionaries from his own country comment upon his fall from grace he resents it, and hostilities follow.

On the other hand, the missionary element are usually too critical and lack sympathy with the commercial community. They are absorbed in their own work. Their zeal does not permit them to share or even sympathize with the amusements and diversions that are considered necessary to sustain the spirits of the foreign colonies in Japan and other lands. They will not play cards, nor dance, nor drink wine, which among the mercantile class are popular diversions. They have no money to spend in entertaining and do not wish to accept hospitality they cannot return. Their wives and daughters cannot dress as well as other ladies of the foreign colonies. They cannot join in the clubs and tennis courts, bowling-alleys and driving-parks for economical reasons as well as for the lack of time and interest, and of course they do not attend balls.

Thus the Americans and Englishmen who go abroad to preach the gospel and teach the heathen find themselves in a very different orbit from that one in which their fellow-countrymen who are engaged in mercantile pursuits revolve,

The Yankees of the East

and they drift farther and farther apart. In all the treaty ports of Japan there are churches that are attended by both the merchant and missionary colonies, and they meet at the American legation and the consulate-general on the Fourth of July and other occasions of festivity. Some of the missionaries have bridged the gulf by their social attractions and private means, and some of the merchants by their interest in evangelical work, but, as a rule, foreigners contribute little towards the propagation of the gospel, and the missionaries are usually very severe in their comments upon the habits of their worldly fellow-citizens.

A beautiful lady undertook to explain how it happened that there was so little intimacy between missionary and mercantile Americans.

"Yes, I am the daughter of a missionary," she said, "and my husband is a merchant, but I know very few of the missionary families here now, and I think most of them regard me as worse than a heathen, although I do try to live a proper life. It is true that I do not go to church as regularly as I did before I was married, but I think I would go oftener now if we had better preaching. The missionaries take turns in the pulpit, and we have 'nt any brilliant orators among them. I always enjoy hearing two or three of them, and if Dr. Blank were to preach regularly I think I would go to church

The Missionary Problem

every Sunday, and my husband, too ; but it is very seldom nowadays that I can get him out. Sunday is his day of rest. He is much occupied all the week ; has to get up early in the morning, and sometimes works late at night. So on Sunday morning he wants to sleep, and I don't like to disturb him. If we had somebody for a regular pastor who was attractive and preached sermons that were interesting I think he would go just as regularly as he does at home.

"No, the women of the missionary families never come to see me nowadays. We used to exchange formal calls once or twice a year, but even those have ceased, and I think my father's old friends look upon me as a sort of outcast. Nobody knows any better than I how little enjoyment the wives and daughters of the missionaries have, and when I was first married I tried to make it pleasant for them. We had a large house, and entertained a good deal, and I always invited everybody that I knew among the American colony. But you must realize that it was usually a mixed company. We had some very good people, and, I fear, some pretty bad ones, but in a colony like this one cannot observe social distinctions as you do at home. An American is an American, and as long as he makes a pretense of respectability my husband insists upon inviting him when we give a general entertainment. Well, at first all the missionaries

The Yankees of the East

came, but some of them were offended because we had dancing and served punch, and allowed a lot of old fogies to play cards upstairs. But they ought to have remembered that such things are customary at home as well as out here. Two or three of the women admonished me about it, and I answered them kindly, and explained to them that I thought that amusements of that kind were a matter of individual judgment which every one must apply for himself. Some of the missionaries spoke to my husband about it, also, and made him very indignant. He told them if they didn't like his way of running a party he wouldn't ask them any more, and he didn't. And then we found there was a lively discussion in the missionary colony about us. Some of the good brethren and sisters thought that we were likely to lead their colleagues and their sons and daughters into paths of wickedness, and declared that good people ought not to come to our house. Others who were more liberal defended us, and there was quite a tempest in a tea-pot ; so before I had been married a year my association with the missionary colony was almost entirely cut off, and finally I gave up calling upon the women because of the unkind things they said about me. The only link that remains to connect me with those who were the intimate friends of my parents is a single family I have always known, and who still believe that

The Missionary Problem

I am trying to be a good woman. They come here frequently, and I go to their house as often as I can, but I never invite them when we have a general reception."

This little relation throws a search-light upon the causes which separate members of a foreign colony who come from the same country and ought to co-operate for their mutual good; but human nature is the same everywhere, and among the hundred families within the foreign settlement at Yokohama you find all sorts of people.

While there is a great deal to be criticized in the methods and the conduct of some members of the missionary colonies, I want to say everything that can justly be said in support of the devoted and heroic band of men and women who have been sent from this country and Great Britain to carry the gospel to the people of the East. The results of their work are very apparent in Japan, where they have been the pioneers of civilization, and have exercised an almost incredible influence upon the social, moral, political and industrial revolutions that have been going on during the last twenty-five or thirty years. I have said so much in their favor that the Japanese papers criticise me for exaggeration.

At the same time I have declared and believe that the missionary societies show a lack of judg-

The Yankees of the East

ment and often great indiscretion in sending incompetent men and women into that field.

The personal equation is of much greater importance in missionary work than in the regular ministry. Ability and wisdom that would command confidence and influence here will command even greater confidence and influence there. At the same time, a man without the intellectual force, tact, energy or other qualifications that are essential to success in life everywhere is a great deal more useless in the mission field than he is at home. While spirituality is a good thing in a missionary, common sense and intellectual ability are equally important, and the fact that a man is willing to sacrifice himself and suffer privation and leave his home and kindred to preach Christ to the heathen is not the only reason why he should be sent.

Sanctified common sense is the most important qualification for missionary work, and those who lack it should be kept at home. In Japan, where a religious and moral revolution is now in progress, it is important that the ablest of men should be present to direct the minds of those who are seeking for light and truth. The missionaries there will average above those I have seen in South America and other parts of the world, but nevertheless there are too few strong men and too many weak ones.

In China conditions are entirely different.

The Missionary Problem

There is an intense hostility to the Christian religion and other foreign innovations among the educated classes that has never existed in Japan, and, while the missionaries have made some little progress among the common people with their preaching and their schools, their work has been in no measure so successful as in Japan and the Hawaiian Islands, for example. But the obstacles and the opposition with which they have to contend are infinitely greater. The courage and fidelity of those who stand upon the skirmish line of civilization in China must be admired and commended, but it is a serious question whether it is right to place in peril the lives of women and children by taking them into the hostile districts of the interior, where they can do no good and where they are an embarrassment to the work. There is no reason why unmarried men should not go provided they possess sufficient courage and tact to keep themselves out of trouble, but the slaughter of the women and children of the missionary families at Kutien and the narrow escapes from similar perils that occurred at a score of missionary stations up the Yang-Tse valley, is a warning that it is wicked to ignore. Until the United States and Great Britain are prepared to protect their citizens and compel the enforcement of their treaty rights it is not safe for defenseless foreigners to live in the

The Yankees of the East

interior of China, be they merchants or missionaries.

The total membership of the Christian church in Japan on December 31, 1894, was 110,520.

The Catholics are the strongest numerically. They have a total of 49,280 adherents, 242 congregations, 206 churches, 5,288 children in their schools.

The Greek church has 22,000 members, with 164 churches and 219 missionary stations.

The Presbyterians and allied churches of that faith have 72 organized churches, 11,126 members and 202 children in their schools. Of their native churches 21 are entirely self-supporting and 44 partially so. Their contributions in money last year amounted to 24,697 yen. In 1894, 11,23 converts were baptized. Of their membership 5,224 are men and 4,428 women. The Congregationalists are second in numerical strength, having a membership of 11,079 in 70 churches, 43 of which are entirely self-supporting and 27 partially so. They report 670 conversions last year. The Baptists have 1,597 members, the Church of England 3,201, the American Episcopal church 1,684 and the Methodists 5,987.

The total Protestant membership on December 31, 1894, was 39,240, with 3,422 adult converts during 1884. They have 364 organized churches, and 750 missionary stations, with

The Missionary Problem

29,957 scholars in their Sunday-schools, and 72,217 yen were contributed by them that year.

The multiplicity of denominations has been a handicap to Christian progress in Japan, for it has not only given their opponents an excuse to say that they cannot agree among themselves over the right way to get to heaven, but it has bewildered and demoralized the Japanese, who by centuries of training have a natural tendency to unite in all movements for the common good. With the exception of the Church of England and the American Episcopal church the several denominations have combined in an organization and have divided the field among themselves so as to prevent friction.

The following is a list of the organizations doing missionary work in Japan and the number of representatives each had in the field on the first of July, 1895:

American Baptist Missionary Union	34
American Bible Society	1
American Board of Foreign Missions	57
Baptist Southern Convention	3
British and Foreign Society	1
Church of Christ	13
Christian Church of America	4
Church of England	81
Cumberland Presbyterians	11
Episcopal Church of the United States	26
Evangelical Association of North America	5
Evangelical Lutheran Mission	5
Evangelical Missionary Society, German and Swiss	3
Independent	6
International Christian Alliance	2
Methodist Church of Canada	19
Methodist-Episcopal Church, U. S. A.	49
Methodist-Episcopal Church South	19

The Yankees of the East

Methodist Protestant Mission	6
Presbyterian Board of Missions	38
Presbyterian Church South	17
Reform Church Mission	18
Reform Church in the United States	7
Scandinavian Alliance	10
Seamen's Friend's Society	1
Society of Friends	4
United Presbyterian Missions	2
Unitarian	1
Universalist	2
Woman's Christian Union	4
Total	463

The above enumeration does not include the wives of missionaries who are engaged in church work, nor the Catholics. The latter are the most numerous, and include one archbishop, four bishops, eighty-four foreign missionaries, twenty-two foreign friars and eighty-five sisters of St. Paul de Chartres.

The Presbyterians and the Reform Church in America were the first in Japan, commencing their work in 1859. The missionaries of the Episcopal church followed the same year. The Baptists came in 1860, the Congregationalists in 1869, the Methodists and Church of England in 1873, the Scotch Presbyterians in 1877, the Baptists in 1883, the Friends in 1885, the Unitarians in 1889 and the Universalists in 1890.

Even the Salvation Army has entered Japan. There is a camp of ten men and seven women at Tokyo. They have adopted Japanese names and Japanese costumes, and live in the native fashion ; but the women wear the poke bonnets

The Missionary Problem

and the wan and weary faces so familiar to us at home. They came directly from New Zealand, but are nearly all of English birth. There is one native Japanese in the squad—Corporal Isigimi—who was formerly a soldier in the Japanese army, but later employed in San Francisco, where he learned English and was converted to Christianity. He is their interpreter, and is teaching them the Japanese language, without which they cannot do much good, as the souls they came to reclaim speak only the native dialect; but they are carrying on their meetings in English, and attract a great deal of attention and interest.

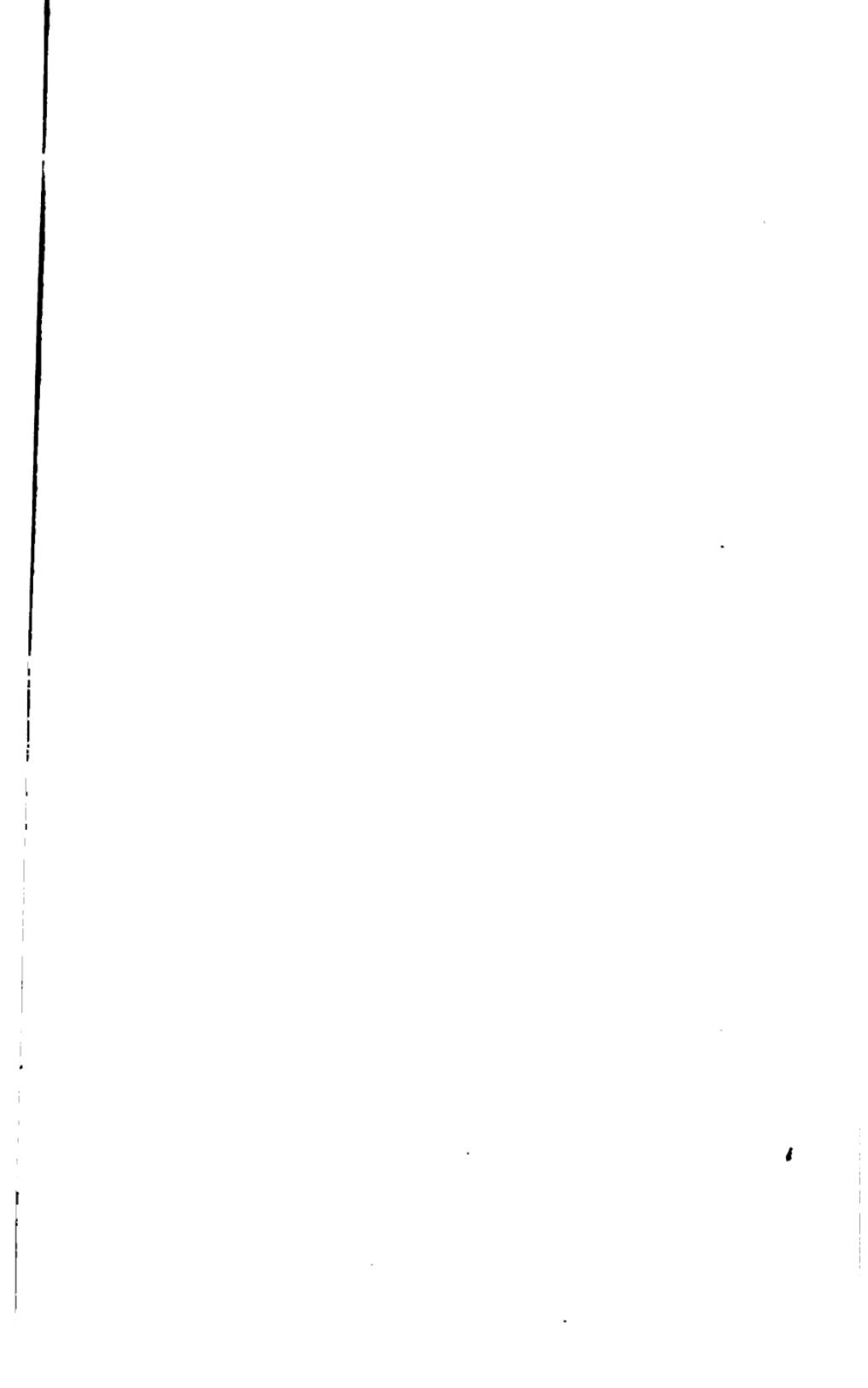
There need be no better evidence of the effect of missionary work in Japan than that furnished by the faith and confidence of the government. When the army of Japan was sent to Korea and China it was accompanied by Christian as well as Buddhist chaplains, agents of the American Bible Society and the American Tract Society, who, with the permission and approval of the Emperor and his ministers, distributed Bibles and religious books among the troops and camp-followers. They were allowed the same privileges and received the same respect and courtesies that would be accorded a chaplain in the army of the United States, and when a committee of native preachers representing the various denominations of the Pro-

The Yankees of the East

testant church called at the war department to ask the privilege of sending missionaries to the newly acquired colony of Formosa they were informed that permission would be granted just as soon as facilities for transportation could be afforded ; that the conduct and services and the influence of the Christian chaplains who had gone to China with the army was so gratifying that the government desired to show its appreciation by offering them the greatest freedom and all the possible encouragement to work among the soldiers.

This reception and acknowledgment were not unexpected, because the secretary of war and several of the most prominent generals have several times taken occasion to commend the good work of the chaplains during the late war and to express their sympathy in an unmistakable manner.

Nor was this the first official recognition of the Protestant missionaries. The penitentiaries of the government, to which are sent those sentenced for life and for long terms of imprisonment, are all in charge of Protestant chaplains. Count Inouye, who is recognized as one of the foremost statesmen in the empire, when he was sent to Korea to reorganize the government of that kingdom after its independence was acknowledged by China, took with him two native preachers of the Presbyterian and Congrega-





THE MARQUIS OYAMA.

The Missionary Problem

tional churches and intrusted to them the responsibility of establishing an educational system there.

Count Inouye is not a member of the Christian church himself, but his wife is, and he has always shown the greatest personal and official interest in the evangelical as well as the educational work in this country. Marquis Ito, the prime minister, perhaps the only man that surpasses Inouye in ability and influence, has shown equal sympathy, and has never lost an opportunity to acknowledge the effect of Christianity as a civilizing force in Japan. Count Oyama, the minister of war, perhaps the third man of influence in the empire, also has a Christian wife, and, although not a member of the church himself, he has abandoned Buddhism, contributed liberally to Christian work, and has shown his sympathy in a conspicuous manner on many occasions. Miyoshi Taizo, chief justice of the supreme court of the empire, is an active member of the Congregational church and president of the Young Men's Christian Association ; Mr. Makino, vice minister of education, Mr. Nirva, assistant master of ceremonies at the Emperor's palace ; Mr. Kataoka, speaker of the Chamber of Deputies ; Viscount Aoki, ambassador to Germany ; Viscount Okaba, counsellor of the legation at London ; seven members of the Chamber of Deputies ; two of the seretaries of

The Yankees of the East

the cabinet ; Dr. Wadagaki, dean of the Imperial University, and four members of the faculty of that institution are active and conspicuous members of the Christian church, as well as many other officials who might be mentioned.

The missionaries do not know what the Emperor thinks of their work except by inference and circumstantial evidence. They realize very well that they would never receive the encouragement that is given them by high officials of the government without his knowledge and approval, and they have felt his favor on several occasions when it was not expected. They know, too, that the Empress feels very kindly toward them, and has frequently manifested a deep interest in their progress here. Her fads are schools and charitable institutions, which she patronizes with more interest than any sovereign of Europe shows in such affairs, and frequently visits them for personal inspection. It is well understood that her majesty prefers teachers, physicians, nurses and other officials and attendants in those institutions who were educated in Christian schools. Those teachers in which she seems to take the greatest interest are members of Protestant churches, and several of them were educated in the United States.

The Emperor is nominally a believer in the Shinto faith, the ancient and inherited religion of the country, and is supposed to go through

The Missionary Problem

some sort of ceremony on certain days which has a religious significance. But Shintoism can scarcely be ranked as a religion. As I have said in previous chapters, it is simply the worship of ancestors, heroes of war and other good or great men whose spirits are supposed to exercise a beneficent influence over mortals. Ancestral worship, however — and the same may be said of all Shinto worship — is merely for temporal blessings, and the ceremonies at the Shinto shrine are in a measure like our ceremonies on Decoration Day at home, the offering of tributes to the dead.

It has been frequently published, and the statement has found its way into several books, that the Mikado at one time contemplated the adoption of Christianity as the official religion of Japan. It has also been frequently asserted that some years ago he sent, or at least proposed to send, a commission around the world to investigate the different religions, with a view of finding one that was better suited to the wants of his people than the Shinto or the Buddhist faith. I cannot ascertain that there is any foundation for either of these stories beyond the mere fact that when an embassy of nobles, of which the present prime minister was a member, was sent to Europe and the United States in 1872, they were instructed to investigate the various features of civilized society "and to

The Yankees of the East

acquire for us those things our people lack which are best calculated to benefit this nation."

But the government does not hesitate to admonish the various religious organizations when it thinks they need correction, and the department of home affairs in 1895 issued a circular to the hierarchy of the Buddhist and Shinto churches which is very significant, as it calls public attention to the immorality and general unfitness of many of the clergy of these two denominations, which embrace 90 per cent of the Japanese people.

The minister of home affairs suggests that priests charged with the grave duty of giving instruction in religion and morals ought to combine both learning and virtue, so as to command the full respect and set a good example to the people, but asserts that it is notorious that many of those now in holy orders are distinguished for neither and are entirely unfitted for their posts. This, he says, exposes the government to the danger of a decline of morality among the people, and the council of ministers takes occasion to notify the bishops of both the Buddhist and Shinto sects that they must relieve from responsibility as teachers and preachers all those priests who are mentally and morally disqualified, and adopt more rigid tests to determine the fitness of those who are hereafter appointed. They are required to frame new regulations for ascertain-

The Missionary Problem

ing the qualification of future candidates for the priesthood and submit them to the home department for approval.

The Protestant missionaries in Japan are not entirely pleased with the results of the Congress of Religions that was held in Chicago during the World's Fair. They nearly all agree that the prominence and applause that were offered to the representatives of the Buddhist faith have had a serious effect upon evangelical work in the East. Buddhism is very different in theory and in practice. The theory is beautiful, but the practice, as every one who travels in Japan will testify, is very far from appealing to the intelligent observer. The missionaries say that the recognition given to the Buddhists at Chicago has given that sect greater stimulus than it has received for a century, and has enabled its apostles to inform the people that the Protestants of the United States do not manifest the same opposition to their church or criticize its doctrines as the missionaries have done.

Education is compulsory under the laws of Japan. Every child between the ages of 5 and 14 is enrolled in the public schools, and is supposed to attend regularly. The law is not enforced, however, and its enforcement would be difficult, because child labor is the common rule in Japan, and very few youngsters of more than 3 or 4 years of age are allowed to be idle or spend

The Yankees of the East

the whole day in play. The first duty of a child is to 'tend the baby. When a little boy or girl reaches the age of 5 or 6 years his or her little brother or sister is strapped upon his or her back, and the child carries such a burden until the next in succession is old enough to take his or her place. The shops and factories of Japan are filled with children. They are employed in all the stores, and you will find boys and girls of 12 or 13 years doing work that is never attempted in Europe or the United States by any but adults, except, perhaps, in Switzerland. The rigid enforcement of the education law would therefore be very unpopular, and might be resisted.

But at the same time there is an eager desire for learning among all classes. The people of no other nation appreciate the advantages of education more than the Japanese. This applies to the coolies as well as to the nobility. Nor are there any people that learn more rapidly or are more studious than they. I have visited schools of all grades in Japan, many of them taught by teachers who have had experience in Europe and the United States, and the invariable answer to my question is that the Japanese children as a rule are much more studious and attentive at their recitations than those of the same age in Europe and America. The courses of study are not so high, however, as they are with us.

The Missionary Problem

Some of the mission schools are under the direction of the minister of education, and the course of study in nearly all of them is the same as in government schools of the same grade. The only advantage in attending the government schools is a partial escape from military service. Under the law every boy of 17 has to serve three years in the army, and it is easy for a pupil in the government schools to escape all or part of that duty. They may let him off with one year, perhaps with two, and sometimes, when he is a particularly meritorious student, he is allowed to stay out of the barracks entirely. This is to encourage education.

It is also easier for graduates of the government schools to obtain official positions, but that is not an advantage there any more than it is in the United States. While no schoolboy can aspire to be Emperor of Japan, as he does to be President of the United States, he may be prime minister or hold a seat in the cabinet or be a member of Parliament, and the civil service has the same attraction the world over, although it is equally discouraging and demoralizing to ambitious and industrious young men elsewhere as with us.

The best reason for retaining the missionary schools in Japan is that public education is limited to the development of the intellect and neglects the morals. There is a weak and lifeless kind

The Yankees of the East

of ethics taught in the government schools, but the teachers are appointed for their educational qualifications solely. Their moral principles and practices are not considered, and too many of them are reported to be dissolute and immoral men. Their influence and example is often unwholesome, and the present minister of education, realizing that this evil is spreading, is trying to introduce reform, both in the character of the teachers employed and in the lessons they give. But this is difficult because so many are selected for political reasons.

Another defect in the public school system is learning by rote. For centuries the literary and educated classes in Japan have been taught by the ancient Chinese method, which was largely made necessary by the peculiarity of the language. I saw in a printing office one morning a "case" of Japanese type. It contained more than six thousand different characters, and the compositor is supposed to remember them all. There are many more characters in the classic language of Japan. Six thousand characters only are necessary to set up ordinary editorials and news items. When a work on theology or philosophy or science is to be published the printer has to add several thousand "sorts." Although the department of education has reduced this enormous task as much as possible the tendency in Japanese schools is

The Missionary Problem

to develop the memory at the expense of the reason.

The Japanese memory is one of the wonders of the country. For example, it is the custom to number the houses on the street in what you may call their chronological order, instead of their sequence; that is, in the order of their erection, so that No. 11 may adjoin 999 on one side and No. 70 on the other. No. 1 may be three miles from No. 2, and No. 10 midway between them. In the city of Tokyo there are 1,330 streets, and, by the last census, 318,320 houses, which are divided into fifteen *ku*, or wards. When a street passes through more than one ward the houses are renumbered in each so there may be five or six numbered 20 and eight or ten numbered 2—perhaps miles apart. Therefore when a stranger sets out to find No. 217 Motomara machi, which is the name of the street, and Azabu, the name of the ward, in which our friend, Tsuda Sen, who was a commissioner to the Chicago exposition, lives, he might as well look for a needle in a haystack.

After hunting for three or four hours and finding seven or eight houses with the same number on the same street six or eight miles apart, he better sit down in the nearest tea-house until he gets cooled off. Then he can hire a *jinrikisha* man, write the address on a piece of

The Yankees of the East

paper, and go whirling up and down streets and alleys, around corners and through short-cuts until he is landed at the proper place without the slightest physical, mental or moral damage.

The *jinrikisha* men are coolies, without education or mental training. Most of them can read and write the names of streets and men and merchants and factories. They know the location and the number of every one of the 318,320 houses in Tokyo if not the name of almost every one of the 1,500,000 inhabitants. They are very seldom puzzled to find an address, even though it may be given incorrectly, and if you will tell them accurately where you want to go they will take you without the slightest delay or hesitation.

The same phenomenal memory appears in other classes of the people, and you have to be careful about telling a Japanese gentleman the same story twice. This is the result of centuries of training, but the reasoning powers have had no such exercise. The tendency, as I have said, in the public schools is to acquire information by rote, without reason or morality, and that is what the missionaries who appreciate the effect try to avoid. It has resulted in what is called the *soshi* class, whom I described in a recent letter—young men with a fair degree of intelligence and education, without moral stamina or principles or reason. They are patriotic

The Missionary Problem

to the highest degree, and their ambition is to reform all the evils in politics that appear to them. But their moral perceptions are so dull that they cannot distinguish between right and wrong, and, therefore, their crusades are so dangerous. They demonstrate the old adage that "a little learning is a dangerous thing"

The teachers in the public schools are not allowed to have anything to do with politics or religion, and their religious belief is never the subject of inquiry in their examination. Some of them are Christians, having been educated in the missionary schools. Some are Catholics. A larger proportion profess Buddhism, but a majority have no religion at all. The tendency of educated natives is to discard the national religion and to become materialists. Their investigations in science and literature demonstrate to them the insufficiency of the Buddhist faith, while they do not pursue their studies far enough to ascertain the merits of other religions. Although the school of free-thinkers in Germany and France has sent no missionaries to Japan, their adherents in that country number hundreds for every one who follows Christ, regardless of the fact that millions of dollars and hundreds of earnest and able men have been devoted to the introduction of the Bible and the Cross.

The number of converts to Christianity among the higher classes and the educated men

The Yankees of the East

of Japan is comparatively small, but nearly every one will acknowledge that the influence of the missionaries upon civil affairs and the progress of the country has been immeasurable. One of the common sayings is that the only exports from the United States to Japan are kerosene oil and missionaries. Commenting upon this to me one day, an eminent statesman of that country, himself an unbeliever, remarked: "Yes, both have brought us light—light for the eyes and light for the soul."

In almost every school-house in Japan you can find an infidel. The works of Herbert Spencer, John Stuart Mill, and other writers of the same sort were translated into the Chinese language as soon as the Bible, and reprints of many scientific volumes of the controversial sort can be purchased in any Japanese book store for much less than they cost in England. There are weekly and monthly publications devoted to the discussion of scientific topics, which are not only open but able antagonists of the Christian faith, and it is from them that the missionaries meet with the greatest resistance and discouragement.

One of the native faculty of a Christian university, founded by the prayers and the contributions of pious people in the United States and managed by the American Board of Foreign Missions, himself a graduate of Yale College,

The Missionary Problem

has recently renounced the church that pays his salary, and has made frequent public addresses that would do credit to Colonel Ingersoll.

These things are discouraging, but the progress of Christianity in Japan has been greater than in any other country. Church spires may be seen over the roofs of the cities, and through the schools the greatest good has been and will be done. A child who is trained in the truths of the Bible seldom fails to follow its teachings in after-life, and to close the missionary schools of Japan would be to deprive the Christian faith of the fountain that feeds it there.

If either were recalled it would be better to take the preachers away and leave the teachers, especially those who manage the kindergartens and the primary and the normal schools. The portrait of the Emperor hangs in every school-house in Japan, and the children are required to bow before it as they enter and leave the building, as a true Catholic bows before the crucifix and the figure of the Virgin. Patriotism is taught in every possible form and on every possible occasion. The Shinto religion, which is the original faith in Japan, is simply patriotism, and it is utilized for political purposes. There are 8,000,000 or more gods in the Shinto pantheon, consisting of the ancestors of the Emperor, and nearly all the famous soldiers, statesmen, poets, philanthropists and heroes that

The Yankees of the East

have had a place among this people or appear upon the pages of their history. Their spirits are supposed to exercise an influence over the destinies of the nation and all its inhabitants, and shrines, tablets, urns and other memorials are erected to them, upon which their virtues and their achievements are inscribed. Some of these shrines are as majestic in their way as the Washington monument or the Arc de Triomphe in Paris, and the people kneel before them and invoke the favor and intercession of the spirits of those who were kind to the poor or promoted the good of the country.

There is an element of worship in it that permits one to call it a religion, but those who kneel and mutter prayers before a shrine or a tablet or an image do not ask for salvation, nor for the forgiveness of sins, but for temporal relief and benefit.

One day we saw an old country woman praying before the fountain that was opposite the entrance of the Exposition building at Kyoto. She stood where the spray could fall upon her, and, with clasped hands, besought the intercession of a group of cherubs which were holding the waterspouts, supposing they represented some spirits of good omen. She probably thought they were rain gods, and prayed for showers to flood the ricefields, for the season has been very dry.

The Missionary Problem

A man can accept the Shinto faith and be a Buddhist and believe in the doctrines of Confucius at the same time, but the educated people of the country no longer believe in the faith of their more ignorant ancestors.

Chinamen paint an eye on either side of the bows of their boats, believing it to be necessary, but there is no such superstition in Japan.

"No have eye, no can see," the Chinaman says.

But the Japanese are very superstitious in other directions. They wear amulets and charms, which they buy at the temples, just as we carry the rabbit foot and similar means of protection, and there are professional fortune-tellers, who go from house to house or may be visited at their own residences by the credulous. They go through a form of conjuring to dispel evil spirits, and burn incense to attract the good before they undertake to look into the future and usually talk in riddles, so that their predictions may be verified, whatever happens.

There are fortune-tellers at the Buddhist temples also, priests from whom you can buy charms and amulets that will ward off danger and disease, or you may ascertain what is in store for you by paying a small fee. If you are a traveler you go to the temple of the god who protects travelers; if you are a farmer you go to the patron of agriculture. There is a particular god looking out for almost every occupation and

The Yankees of the East

having influence over almost every possible combination of circumstances, and by applying to the proper one in the orthodox way you can secure relief from existing evils and information concerning those that threaten you.

I tried this plan one day. I went to the shrine of the god Jizu, who is the patron of travelers, in the Asakusa temple, which is the most popular in Tokyo, and gave 5 sen to a priest. He took up a wooden box about the size of a tea caddy, shook it several times, then removing his thumb from a little hole in the bottom allowed a bamboo slip to drop out. This bore the number seventy-nine, which he showed me that I might be sure there was no mistake or misrepresentation. Then he went to a large case in which there were three or four hundred little drawers, and from that marked seventy-nine drew out a sealed envelope which contained a printed slip. The first part was a little allegory which may be construed to mean almost anything, written in short jerky sentences after the didactic style of the native poets. Then came a few prophecies, of which the following are translations:

“The morning moon will not withdraw its beams (which is supposed to be a good omen).

“Before the wine vat the tongue will not be crippled.

“There is no misfortune lurking behind the door.

The Missionary Problem

“Pray to the gods for good fortune and patiently await tidings.

“Wear smiles and dispense favors, be generous and amiable, for such enjoy perpetual spring.

“The purpose of your journey will be fulfilled.

“The sickness in your family will terminate favorably.

“The lost will be found.”

Then followed a number of Chinese ideographs which are supposed to represent favorable omens.

It is remarkable how many Japanese visit these fortune-telling shrines, and although they will joke about it, and tell you that it is only a method the priests have of making money out of the ignorant and superstitious, they nevertheless regard the process with a certain degree of reverence, and the most intelligent often patronize such industries before starting on a journey or undertaking a new enterprise.

There are 7,817,570 buildings in the empire, according to the census, and probably 7,000,000 of them are insured by the priests against fire, thieves, plague and pestilence. A wooden policy is purchased and nailed upon the walls. If the family is educated and intelligent it is hidden away in some back hall; if they are ignorant and are not ashamed of such things it occupies a

The Yankees of the East

prominent place along with an idol or two, a little offering of rice and other sacrificial symbols over the lintel of the door. This policy is a narrow piece of wood about six inches long, with certain symbols branded upon it with a hot iron, which represent both seal and certificate. These are renewed annually upon the payment of a fee, and a great majority of the people have absolute confidence in them.

Japanese soldiers carry amulets in their caps. Gentlemen carry them in their purses or on their watch guards. Although, like the rabbit's foot, they are a mixture of folk-lore and religion, few fail to regard them with confidence as having power to ward off evil. In the houses of the rich and the most highly educated you will find shrines which they tell you are erected for the benefit of their servants, who believe in such things, but although they pretend to take no stock in them they would feel very uncomfortable if some one were to carry them away. But the Japanese are no more superstitious in this respect than the Catholics of America, and even less so than those of Spain and Italy and the Latin-American republics.

Every year at the beginning of the fishing season in the South American countries the effigy of Saint Peter is taken from its pedestal in one of the churches and conducted up and down the river or around the harbor or the bay

The Missionary Problem

with great ceremony in order to insure a large catch, and the officials of the state, province and city usually participate.

Santiago, Chile, is one of the most highly civilized and progressive cities of the world, but every year, upon May 5, a certain ugly image of some unnamed saint, which is believed to have brought about the earthquake that devastated that place half a century ago, is carried through the principal streets, escorted by the president of the republic, the members of his cabinet, the senate and house of representatives and other high officials of the nation and the municipality. This is intended to propitiate an unknown power that can prevent a recurrence of the calamity.

The Buddhist religion forbids the taking of life even of birds and animals, and their confinement in cages or away from their natural habitat. Therefore any person who releases a bird from captivity is believed to set free some soul that is restrained from reaching Nirvana. This belief has led the peddlers of caged birds to haunt the grounds surrounding Buddhist temples, and most of them go home every night with a lot of empty cages. Knowing ones say that many of these people are sharpers who have trained the birds to fly back to their homes as soon as they are released, and that they sell the same ones over and over every day. But it does just as

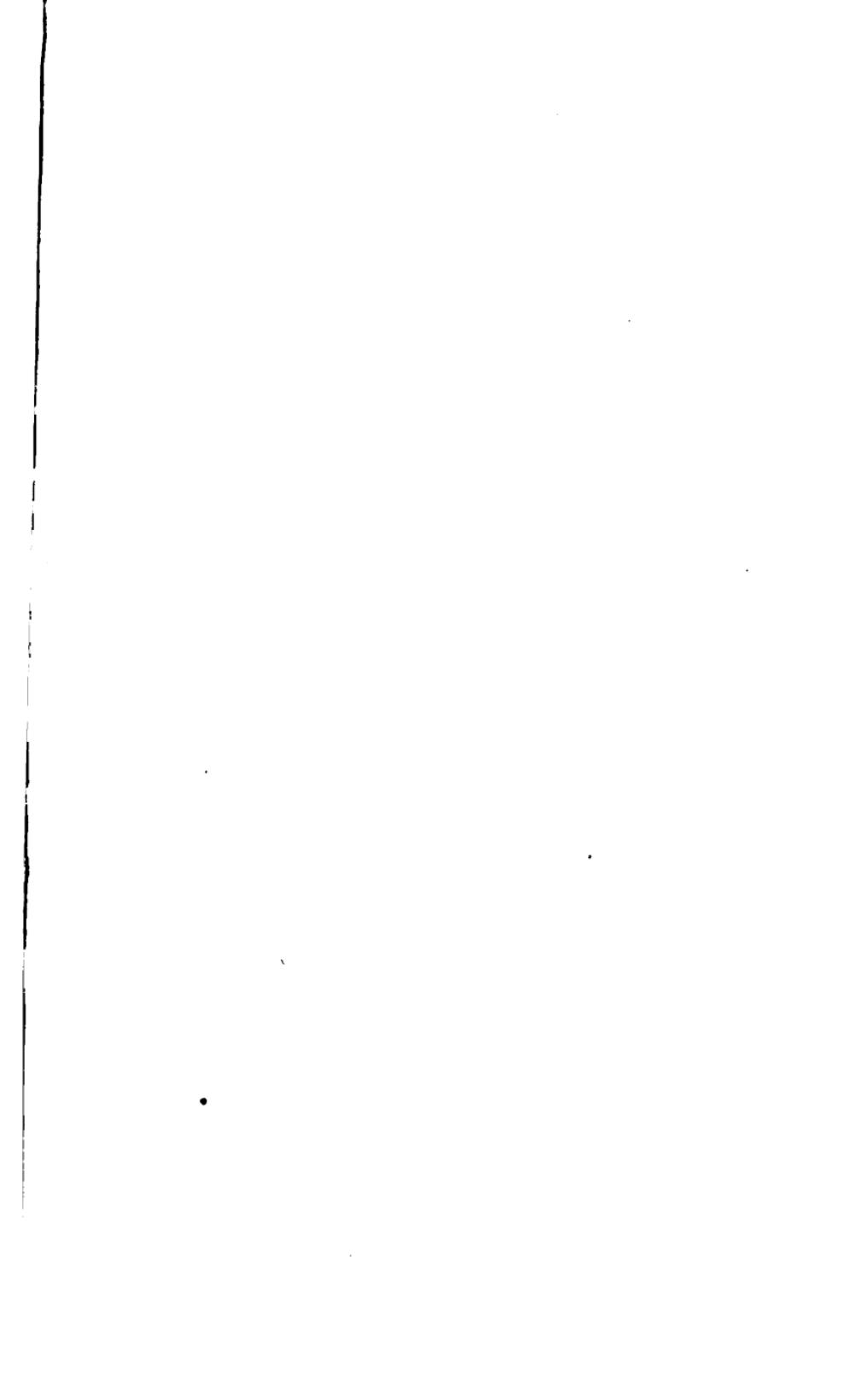
The Yankees of the East

much good to the pious Buddhist who sets them free and he never knows the difference.

Sunday is a legal holiday in Japan, authorized by the government on the theory that all men need a day of rest, and equally out of respect to the Christian religion. The government offices and courts are all closed and official business is universally suspended, although many of the shops are kept open and some of the factories continue in operation seven days in the week. But under the law those who work seven days receive extra wages.

You see many similarities between the Shinto and the ancient Jewish rites. The Shintos regulate the diet, have feast and fast days and purification offerings, and some of their regulations are similar to those found in the book of Leviticus. They also have an ark, a holiest of holies and tablets of stone.

There are both Christian and Buddhist associations among the young men of Japan. The Young Men's Christian Association of Tokyo has a fine building and hall, and maintains a night school, a lecture course, libraries and reading-rooms. There are sixty different organizations of the Young Men's Christian Association in Japan.





HIGH PRIEST AT IKEGAMI.

XVIII

Christianity from the Buddhist Point of View

The original and the national religion of Japan, which is observed by the Emperor and the court, is called Shinto. It is, however, nothing more than patriotism, hero-worship and the adoration of the spirits of the dead who are deified under new names as they pass away. The gods of the Shinto pantheon are almost innumerable, and each has a shrine. Some are known only to a limited locality, and are worshipped, perhaps, by a single family. Others, like the long list of emperors and heroes of history, have many shrines dedicated to their memory, and accept the incense of millions. Shintoism is a form of spiritualism highly developed and entering into all the affairs and transactions of life. While the worship of ancestors, inherited from the Chinese, was undoubtedly the basis of the Shinto faith, it has become much liberalized in Japan, and families worship not only their own ancestors, but those of other people who were powerful on earth, and are supposed to re-

The Yankees of the East

tain their influence over the fortunes of men both for good and for evil. The Emperor worships his ancestors and the spirits of certain other historical personages who have been active and influential in promoting the welfare of Japan, and if any misfortune overtakes the nation it is attributed to his neglect or indifference.

By a natural process the more prominent deities of the Shinto calendar have been assigned to certain definite duties, like the god of war, the god of agriculture, the patron of the wrestling guild, the deity who presides over the destinies of peddlers, the compassionate protector of widows and orphans, and the marine deity who gives good luck and bad luck to fishermen and watches over poor Jack in the fo'castle while the tempest rages.

In each house is a shrine dedicated to the gods that are habitually worshipped by the members of that family, with tablets of lacquer and gold upon which their names and their attributes are inscribed, and, whenever the members of the household undertake any new enterprise or start upon a journey, or make a contract, or when they are in trouble or distress, either physical or mental, they apply for the intercession of the proper deity just as a good Catholic prays for the aid of a saint. At the common temples are priests who attend to the

Christianity

affairs of the particular god that is enshrined there, keep things in order, sell charms and amulets, tell fortunes, offer prayers for any special purpose, for which they charge fixed fees, and instruct, comfort and admonish the worshippers who belong in their parish. There is never preaching or public prayers. Shinto is essentially a private religion. It describes the relation between the living man and the souls of those who have gone before, but the essence is patriotism. The priests teach and the people believe that the Emperor is of divine origin and that he passes among the gods when he dies ; so they worship him now and hereafter with equal reverence. The government holds a nominal title to all the Shinto temples, and the beautiful parks which usually surround them. A subsidy is paid annually to the Shinto priests for political purposes, and they are, in a measure, under the authority of the minister of education. This is a matter of some importance, as the priests exercise a powerful influence over the common people, and by the sale of charms alone may affect public sentiment to a degree that cannot be fully understood in this country. They are even more important as a political factor than the Catholic priesthood in the United States.

The Buddhist religion is beautiful in theory, but invariably disappoints its admirers when

The Yankees of the East

they see it in actual application. It teaches peace, purity and the subjugation of the passions. A true Buddhist is very much like the members of a sect called Perfectionists that used to be more common in the United States than now, and his ideas of a hereafter resembles the theories of Emanuel Swedenborg. He eats no flesh or fish or fowl ; he fasts frequently ; he spends days and nights in contemplation and prayer ; he becomes ecstatic and is willing to make any sacrifice for the benefit of his fellow-man. He teaches love, benevolence, unselfishness, and, above all, purity of heart, and many of the priests live up to their creed. But viewed from a practical standpoint the "Light of the World" has not illuminated the lives of his devotees. The influence of Buddhism has undoubtedly enlivened art and encouraged morality, and the influence of Christianity upon the habits and morals of its believers is much less than that of Buddhism upon its adherents. When the first embassy left Japan to view the world, and recommend such features of foreign civilization as they thought would be for the welfare of the people, they made a sad report concerning the influence of Christianity upon crime and the habits of the people compared with the conditions that Buddhism had brought about in Japan. But, at the same time, the latter religion thrives best among the ignorant. This has

Christianity

also been demonstrated in Japan. Educated men have no use for the church, except a few sentimentalists and æsthetes who recognize in the teachings of Buddha a beauty and refinement that more practical creeds do not possess.

Buddhism, like Christianity, is divided into nine sects, the result of a difference in the interpretation of the teachings of "The Light of Asia." Some are liberal and some are conservative. Some favor the education of the masses; some are opposed to it. Some offer a highly seasoned consolation in sorrow and distress, and inspire the noblest aspirations in the cultivation of character. Others are narrow and bigoted, and flourish where superstition saturates the minds of the people and ignorance is most dense. There have grown up around the practices of the priests a great many curious customs that are offensive to the higher Buddhist clergy, such as the sale of charms, fortune-telling and fetish worship, but education will correct all that, at the expense of the numbers and the influence of the church.

There is no doubt that Buddhism is in a state of rapid decay, although the able men of the church are endeavoring to stimulate the faith of the people by organizing among the young men and women societies similar to the Young Men's Christian Association, and by using the printing press and other agencies.

The Yankees of the East

Renjo Akamatzu is a Buddhist priest of the Shiu-Shin-Monto sect and is attached to the Nishi Honganji temple at Kyoto, the largest and most beautiful in Japan. It is one of the very few and perhaps the only large temple that has been erected during the present century. It cost several millions of dollars in cash, without including an equal amount of contributions in the way of labor and materials. Thousands of people throughout the empire furnished aid in its erection. One man gave timbers, another stone, a third tiles. Artists, mechanics and laborers gave their time and talent, and with a love of the cause in their hearts produced results that surpass in beauty and grandeur everything else in Japan except the mausoleum and mortuary shrines of the great shogun Ieyasu at Nikko.

It was for the building of this temple that the women of Japan gave their hair to make the cables that hoisted the timbers in place, which, having performed their functions, now lie in an old shed in the neighborhood awaiting final disposition in some chapel connected with the temple. Every one of them is composed of tresses of jet-black hair shorn from the heads of the women and girls of Japan. A piece of one of the ropes was sent to the national museum in Washington some years ago as evidence of the devotion of the Japanese to their religion.

Mr. Akamatzu was educated in Europe. He

Christianity

spent some years in England, and afterward went to Germany, where he was a pupil of the famous Max Müller. The latter alludes to him in one of his books.

I asked him one day if he desired to say anything concerning the anti-foreign crusade that now prevails in Japan, which is popularly attributed to the Buddhist priests and their desire to drive Christian missionaries out of the empire.

"I think," said he, in reply, "the anti-foreign feeling that has sprung up so suddenly and has extended so rapidly over Japan is due more to the development of national pride and independence than to any religious prejudice. Our people are naturally vain of their own achievements and have reached a point now where they consider themselves able to get along without foreign assistance. They want to throw away their crutches and walk alone, and you can scarcely blame them for such an ambition. It is the natural and logical consequence of their advancement in knowledge. No doubt many priests of my own church and the Shinto faith have taken advantage of this national spirit of independence to promote the interests to which they are devoted. It would be natural and logical for them to do so, but I think there is more liberality and religious tolerance among the people of Japan, particularly among the younger generation, than ever before."

The Yankees of the East

“We recognize Christianity as a permanent institution. I think, judging from observation alone, that the Christian church here can get along without aid from abroad. Formerly there was a great deal of friction and distrust. The Buddhist did not know what Christianity is, and very few Christians now understand what Buddhism is. They came here with violent prejudices, which have been exaggerated by contact with indiscreet and unreasonable persons, but many of the ablest of the Christian teachers and many of the ablest of the Buddhist priests recognize that there is merit in both religions, and that both are capable of doing good. There is no reason why Buddhism and Christianity cannot exist in Japan without friction, because both appeal to the hearts and minds of men, and there are those who would be better satisfied with one than with the other. The Christians have gathered in a great many Japanese who had left the Buddhist church and were without a religion. Religion has become a matter of individual opinion among the educated people of Japan, as it is among similar classes in other countries, and they should study both and find out which is more suitable to their wants.”

“You believe that Buddhism is the only true religion ?”

“No. I am not so bigoted as that. I do believe, however, that it is the most suitable

Christianity

religion for this people. It is impossible to say that one religion is better than another. They are all based, more or less, upon faith and mysteries, and every one has his own tests as he has his own wants. The effect of all religions should be to make men good, just as the effect of science is to make them clever. Individually I believe that Buddhism is better for the Japanese than Christianity, and it is probable that any Christian you might ask would express the same belief regarding his own religion as applied to America and Europe. At the same time, I fancy an impartial and disinterested man might say that both have their value and usefulness, because the human mind is so constituted that different principles and dogmas are accepted by one and rejected by another, just as among Christians. Your church is divided into different sects, such as Presbyterians, Methodists and Catholics, on the line of their natural tendencies and their individual interpretations of the teachings of Christ. Buddhism is divided into sects in a similar manner over differences of opinion regarding the meaning of the teachings of Buddha, but all genuine religions and all honest sects have the same purpose and the same tendency, and I suppose that all good men will enjoy immortality together in the place where the souls of the good will spend eternity, whether we call it heaven or nirvana.

The Yankees of the East

"I encourage all of my students and friends to study Christianity and other religions because it makes them broad-minded. It can do no harm to any intelligent man to investigate other religions than his own. I do not believe in proselyting. I would never ask a Christian to become a Buddhist, but if he should come to me and ask me to explain the creed and the principles of my religion I should take great pleasure in doing so. Thus far I approve of missionary work. I believe, too, that it is fair and proper for the different churches to send out missionaries capable of teaching the principles upon which they are based, but I do not think it is right for a Buddhist or a Christian missionary to try and coax people to leave one religion and accept another. I should simply encourage all men to study all religions and adopt that which is most suitable to their tastes, just as travel develops a man and enables him to choose the most agreeable country to live in. I have traveled in the United States and Europe, but I returned to Japan satisfied with my own country. A little couplet says :

"' Go east or west,
But home is best.'

"In the same way I have studied all religions and have come to the conclusion that I will remain a Buddhist."

Christianity

“Are the Buddhists of Japan becoming more tolerant?”

“I think Buddhism is the most liberal religion in the world. Some Buddhists are very intolerant. All religions have narrow-minded men as well as broad-minded men, but one of the chief principles of Buddhism is toleration. The Buddhist priests came to China and to Japan from India, not to destroy other religions, but to offer consolation to those who desired it. Our church never carried on a propaganda by force. It never attempted to overthrow any church that existed before it, but practically amalgamated with Shintoism and Confucianism. All three tolerate each other, and it is not inconsistent for the same man to accept certain doctrines in each of them. I am a Buddhist, but I accept certain points in the Shinto faith.”

“What is Shintoism?”

“That is difficult to explain. In a single sentence Shintoism may be described as the worship of the Emperor and other great men of the nation. It teaches patriotism. I also accept many of the doctrines of Confucius.”

“Have the Christian missionaries done any good in Japan?”

“Some have done a great deal of good; others have done harm. The Christian religion has attracted many men who left our church and were drifting into materialism. They have

The Yankees of the East

adopted Christianity and amended their lives. Christianity has also been influential in the introduction of modern methods and the sciences of civilization. It has not been necessary to accept the Christian religion to enjoy those advantages. The Buddhist colleges now teach modern science. We encourage the study of all modern methods and are glad to have foreign teachers. The more a man learns the more liberal he will be in matters of religion, just as he will be more useful as a citizen. It was not necessary, however, to import a new religion into Japan, as Buddhism was sufficient for the spiritual wants and moral education of the people. Nevertheless, Christianity has benefited the country and I am glad the missionaries came."

"Do the Christian and Buddhist clergy associate with each other?"

"No, I am sorry to say that they do not. I hope that by and by, after the new treaties go into effect, that the clergy of both religions will intermingle in a friendly manner, just as the representatives of the different denominations do in America. Let each preacher preach his own doctrine and let the people choose that which suits them best."

"Would you send the foreign teachers away from Japan?"

"No. It is not necessary to send the foreign teachers away, although it is not necessary to

Christianity

keep them here, except in some particular cases where their instruction is needed in special sciences. I think, however, it would be much better for our young men to go to America and Europe and get a genuine foreign education in the institutions there than to receive simply a veneer from foreign teachers in Japan. They would have better advantages there and they would absorb the real spirit of American civilization into their entire beings instead of having it administered to them in small doses by imported experts.

“ I hope that there will be more frequent interchanges of ideas and hospitality like the Congress of Religions at Chicago. I hope, too, that there will be peace and good will and cordial feelings between members of different churches. Religion should make men friendly and charitable, as they were taught both by Christ and Buddha. It is incomprehensible to me when I hear of violence used in propagating or defending religious doctrines. True religion as Christ taught it is peace and love, yet his followers have been fighting each other for eighteen centuries. The followers of Buddha have not done that. We have had bad men in our church and there has been much fighting among Buddhists, but it was only about worldly matters, and not concerning doctrines. Our church is divided into several sects, also, representing different

The Yankees of the East

shades of belief, but they have never used violence against each other."

I was invited one day to the temple of Ikegami, a few miles south of this city on the Yokohama road, to attend a "segaki" or memorial mass, if I may call it such, which the monks of the Nichiren sect of Buddhists were to sing for the repose of the souls of the soldiers that lost their lives in the war. It was a great occasion and we were especially favored. The Nichiren Buddhists are the largest, richest and most influential of the eight sects of that faith in Japan, and may be compared with the Presbyterians of America in many of their characteristics. Ikegami is their headquarters, and it is one of the oldest and most celebrated of the temples of the East. It is situated upon a group of low hills surrounded by little farms of amazing richness that look as if they belonged to children and were cultivated with a trowel and a fine-tooth comb. The farm villages are picturesque, the roads are lined with hedges of green, the rice paddies were flooded at the planting time until they looked like miniature lakes, and the barley, wheat and oats had ripened into gold.

From the station named Omori, where are only a few little shops and tea-houses, to the be-templed hills was a continuous line of straw-thatched cottages and shops, which, in recognition of the occasion, were strung with lanterns

Christianity

and with red and white flags. Bamboo poles, driven into the ground and covered with paper flowers, were set out like sign-posts at frequent intervals, which is the conventional announcement of a feast or festival in Japan. By the roadside were hundreds of peddlers, men and women, with their toys and trifles spread upon pieces of matting, who tried to attract the trade of passers-by with honeyed compliments and cordial greetings. They had all sorts of sweet-meats, cakes and confectionery and ginger and lemon pop, just as we have it at home, badges and decorations appropriate to the occasion, penny whistles which they sold for a "rin" (one-fifth of a farthing), and every possible form of toy. Some were very ingenious, and the prices were astonishingly low.

The streets were crowded with peasants carrying gay parasols and big paper umbrellas. The women were tightly wrapped in kimonos, with a little touch of red or yellow in their elaborate coiffures, while the men were bareheaded and barelegged up to their thighs. There seemed to be a dozen dirty-faced children for every adult, and all the women and children above the age of 5 years were carrying babies upon their backs, as *Æneas* is said to have carried his father from the ruins of Troy.

The roadway leads to a long flight of steps fifty feet wide, made of cut granite and polished

The Yankees of the East

with the shuffling sandals of the millions upon millions of worshipers that have climbed to pray in the temples for the last 600 years. A huge gate painted a brilliant red, just like those you see on Japanese fans and pictures, overtops the stairway. Similar ones are found at the entrance to every temple. There was a crowd of people ascending and descending continually all day, for the services commenced at 7 o'clock in the morning and lasted until 6 o'clock at night.

At the top of the stairway, in the grove on either side, are shrines to the various saints in the Nichiren calendar, pagodas, towers, tea-houses and several small temples that have been erected from time to time by wealthy devotees to certain gods and goddesses in the Buddhist mythology who have brought them good fortune. There is a temple to the north star, especially patronized by fishermen and sailors; and another to Jizu, the compassionate Buddhist protector of people who are in trouble. He is the patron of travelers, too, and the believers always come and pray to him and leave a votive offering before they start upon a journey. Jizu is represented as a shaven priest, with a benevolent countenance, holding in one hand a jewel and in the other a staff, which symbolizes the toil of the traveler, and his image is seen more frequently than any other in Japan, for among

Christianity

his numerous duties he is supposed to watch over women who are expected to become mothers.

Daikoku, the god of riches and abundance, has one of the handsomest temples, and seems to be almost as popular as Jizu. He is a fat little fellow, who sits forever upon a bag of rice and wears a complacent smile. Before each shrine is a large wooden box, with a slit in the top for offerings, and the worshipers can obtain printed forms of prayer at a convenient stand for a copper coin. The favorite way of praying, however, is to pull the cord that sounds the gong and to clap the hands to call the attention of the god, and then, clasping the hands below the chin, to mutter in simple terms the object of the petition. Then, if you want to make sure, you can buy one of the paper prayers for protection on your journey, if you please, or for a safe delivery, and paste it up on the shrine where the god will be constantly reminded of you. Perhaps, on the whole, that is the safer way. And there is a method of testing whether the prayer is to be answered that is simple and convenient. Buy another prayer, chew it into pulp and throw it through the bars of the shrine against the body of the divinity, as boys throw "spit-balls" against the ceiling in a country school. If it sticks your prayer is likely to be answered. If it does not you had better pray again.

The Yankees of the East

Before every temple is a great stone basin of running water, with much-used towels hanging from a rack near by. These are for the benefit of worshipers whose religion teaches them the injunction of Christ, that he who hath clean hands and a pure heart is acceptable. Thus before approaching the sanctuary every pious Buddhist bathes his hands.

Sheltering the temples of Ikegami is a grove of majestic trees, under which Nichiren, the founder of the sect that bears his name, and one of the foremost characters in Japanese history, taught his disciples six hundred and fifty years ago. He was born in 1222, and his life is full of amazing activity and romantic adventure. At the age of twelve, by a miracle, he acquired a thorough knowledge of all the canons of Buddhism, and when he was fifteen years old he was consecrated to the priesthood and took the name of Nichiren, by which he is known to history and religion. It signifies "The lotus of the sea."

He was a fiery patriot, the Ignatius Loyola of Japan; an ecclesiastical soshi, unrelenting and intolerant, denouncing all other creeds as heresies, and elevating himself to a niche in the pantheon second only to that of Buddha himself.

It was to him that Shichimen appeared, the great god of the seven faces, which is identical

Christianity

with the Hindoo deity Siva. According to the legend, while Nichiren was worshiping at the town of Minobu, a beautiful woman made her appearance, explaining that she dwelt among the mountains of the west, and, seated on one of the eight points of the compass, dispensed blessings to the other seven. She begged a vase of water, which was given her, and as she dipped her fingers the beautiful woman was at once transformed into a snake twenty feet long, covered with scales of gold and armed with iron teeth. A terrible blast swept down the mountain and enveloped Nichiren in a cloud of dust. When it cleared away the snake was gone.

Nichiren was a great controversialist and attacked the other sects so violently that he was banished for several years. When he came home he renewed his agitation and demanded that the government should adopt his creed instead of the Shinto, which was the faith of the state. For this he was condemned to be beheaded, but by a miracle the executioner's sword fell in fragments, and the Mikado dared not touch the holy man again.

He founded the monastery of Ikegami in 1282, and when he died there his body was cremated and his dust divided among the several monasteries of his sect. His followers are famous for zeal, aggressiveness and intolerance, and it is said to be the only branch of the Bud-

The Yankees of the East

hist church that is growing in numbers in Japan.

As we entered the main temple we were met by a group of priests, and at their suggestion took off our shoes, for one might as well dance upon the polished cover of a mahogany piano as to enter a Japanese sanctuary in leather shoes. They gave us felt slippers, and we followed our escort, who led us with gestures and smiles of welcome to the *kyadu-den*, or reception-room, where, with a great many bows and palavers, they brought modern chairs and placed them in a row upon a pair of red American blankets which had been spread to protect the delicate matting that covered the floor.

There was a good deal of rushing around and jabbering, and many motions that we could not comprehend, until two young neophytes brought us cakes and tea, served in the most delicate of china upon trays of beautiful lacquered ware. It was near noon, and the priests had taken a recess from their worship for a little rest and "tiffin," perhaps, for we could detect odors of cooking from their apartments, which occupied the neighboring wing of the monastery. As we found much difficulty in communicating with the priests by gestures, they brought from somewhere a long-bearded man with most benevolent intentions, who said he could speak English, and struggled desperately to give us the

Christianity

information the monks had tried unsuccessfully to communicate.

Pretty soon he led us through a long series of rooms into the temple, and the young men followed, bringing our chairs, which were placed within the sanctuary, only a few feet from the altar and facing the high priest.

The temple proper covers perhaps an acre of ground—a low, rambling building with a massive roof covered with heavy tiles that curl up at the corners, as you always see them in Japanese pictures. It has accommodations for three hundred monks, with reception-room, libraries, reliquaries, treasure-houses, apartments for the priests, kitchens, wardrobes—perhaps five hundred rooms in all, which are arranged in the Japanese style and separated by sliding partitions. Some of the screens are of beautifully polished wood and others of small panels, in which paper is pasted instead of glass. The great chamber of worship is perhaps two hundred feet square, with frequent pillars handsomely carved and painted red. The interior is a mass of lacquer, gilding banners, streamers and bronzes, with immense lanterns of brass and copper filigree, bronze images and lotus leaves, gongs and drums placed upon pedestals or hanging from the roof, gilded screens, portraits of famous priests, and quaint pictures in the Japanese style representing scenes in the life of Buddha and

The Yankees of the East

Nichiren, who seems to have been a sort of St. Peter.

The altar was a pyramid of gaudy decorations, candlesticks and paper flowers, with myriads of candles, burning incense sticks and bundles of paper prayers before the images of the different gods. On the summit and in the center is a massive effigy of Buddha, wearing the invariable complacent smile. The peasants think it is a solid mass of gold, but it is only a block of wood gilded. At the right of the altar, behind gilded doors, is a similar image of the sainted Nichiren.

The priests came from their retiring-rooms in a long procession, marching awkwardly and unevenly, some with long strides and some with short, and their faces furnished a most interesting study for a physiognomist. Some were gross and gluttonous ; others wore a sanctified expression, as if they had acquired the supreme ambition of every Buddhist, which is the entire suppression of the passions and the enjoyment of a holy calm. Some were old and toothless ; others were young, almost boyish. Several had strong, intellectual faces, others were vicious and almost idiotic, and it did not require a Lavater to decide that all sorts of characters have found their way into the Buddhist priesthood.

The procession was led by priests who wore robes of distinctive color and fashion, hand-

Christianity

somely embroidered. Then came two acolytes bearing trays covered with napkins, which they placed on the altar. I learned afterward that they contained food for the gods. Following them was the high priest, who wore a long, white beard and looked like a patriarch. He is the bishop of the largest Buddhist diocese in Japan, and is reputed to be a man of proper life, profound learning and great influence in public affairs. His robes were gorgeous brocades, scarlet and purple and gold. He carried an elaborate lacquer staff like a crosier, and a horse-tail switch, which is used in the distribution of blessings. It is waved before the image of Buddha and then over the heads of the worshipers to distribute the beneficent influence of the god through the atmosphere. The other priests wore robes of different colors, which seemed to indicate their rank—white, yellow, green, purple, blue, and scarlet. Some were embroidered and some were plain, and every priest carried in his hand a folding fan which he used frequently through the service. We counted two hundred of them and there were many more.

The high priest knelt in front of a reading desk before the altar and muttered a prayer, switching his horse-hair wand to and fro at intervals, while the other celebrants took their places in long rows at either side of the altar, facing each other and squatting upon their heels

The Yankees of the East

in front of low lacquer tables covered with boxes. I noticed that the tables corresponded in color with the robes of the priests.

There was a strong odor of incense as the high priest led a chanted service from a parchment roll spread out before him, and a muscular monk over in a corner beat a suspended drum about the size and shape of an oil barrel with an instrument that looked like a baseball bat. Whenever he struck the drum the priest chanted the sacred formula of Nichiren: "Namu mio oho renge kyo," which literally means, "Glory to the book that brought salvation, the blossom of religion."

The high priest then arose from his reading desk and, followed by the acolytes bearing rice and other foods on lacquered trays under embroidered covers, took his place at the other end of the aisle under an immense red umbrella. His attendants threw over his shoulders a scarlet robe, and, as he touched a gong, all of the priests lifted the covers from their little lacquer tables and disclosed piles of books—the sacred gospels of Buddha. Then, under the leadership of the high priest, they commenced to intone the contents of these volumes in concert, while two or three priests struck gongs occasionally, first one and then another, without any apparent regularity or order, but I suppose they understood their business.

Christianity

As the gong would strike, the monotonous intonations would swell in volume, as if the sleepy ones were aroused to more zeal in the tedious service. Then the muscular monk with the baseball bat would go over and pound the big drum with an energy that showed that he was in earnest. They told us that the terrific racket he made was intended to attract the attention of the gods, and he did his best to keep them awake. Occasionally an attendant brought the high priest a cup of tea, which he drank in a swallow while the sing-song, sing-song of the service went on. It lasted for five hours continuously. We got enough of it in two.

This was said to have been one of the most solemn and momentous ceremonies that has ever occurred in Japan, and is believed to have brought into Nirvana, the Buddhist paradise, the wandering souls of all the soldiers who fell in the war.

Another remarkable service was held in this same temple in 1889, when the same priests chanted a similar litany for the repose of the souls of the sailors of the American man-of-war Oneida, which was sunk with her officers and crew near the mouth of Yeddo bay in 1870. The bones of many of the lost were afterward recovered by wreckers and buried in the grounds that surround the temple at Ikegami. At the service five years ago the American admiral and

The Yankees of the East

his staff attended, with one hundred sailors from the fleet, including one from the solitary boat's crew that escaped the disaster.

Weary with sight-seeing, we sat on lovely day upon an immense block of moss-covered granite that for centuries has supported the pillars of a portico before a Buddhist temple at Nikko. We had followed bare-footed monks through a wilderness of marvelous carving and gold lacquer until we were bewildered and willing to let the rest of the gorgeous spectacle go by default. The face of the young priest who had been our cicerone was scholarly and refined and wore that expression of calm contentment that can be acquired only by those to whom the world has offered everything they covet. His pallid skin and his blue veins indicated the student and the recluse, and his simple robe of white was very becoming, although that fact never entered his mind. He asked me a natural question—how the Buddhist religion impressed me—and I made a natural reply—that while it might appeal strongly to the sentimental as a combination of peace, purity and composure, a practical man of modern ideas could not be expected to place much faith in a religion whose believers ring a bell to awaken the god before they offer a prayer and then throw spitballs at an image of the deity to see if he has heard it.

An expression of mingled pain and reproach

Christianity

replaced the usual calm serenity of his face and he rebuked me thus :

“ You ought not to speak so thoughtlessly. You have no more right to judge of my religion by the excrescences the ignorant have attached to it than I have to judge of the Church of England by the Salvation Army which I saw in the streets of London. No one can understand or appreciate Buddhism without serious study any more than any other religion. I understand that the comparative study of religions has been introduced into some of the theological schools of your country, which is a wise thing, and I hope your teachers will adopt such text-books as do justice to the Buddhists. The comparison of religions is necessary for a man to understand and appreciate his own, and, while I do not expect any of your theologians will be led to accept our faith by individual investigation, it will certainly broaden their minds and make them more tolerant toward a church that has done much good among men and is better suited to the conditions of the people of the East than any other. I have studied the Christian religion and have spent years of reflection upon it, and I will tell you what I think of it, if you like.”

“ Hold on,” I said, “ until I sharpen my pencil. I would like to print what you say if you have no objection.”

The Yankees of the East

"I would be glad to have it printed," he replied, "but please do not mention my name, lest some missionary might claim me as a convert. They claim everyone that nods during their sermons," and he smiled gently at his own witticism.

"I confess that I am a member of the most liberal sect of Buddhists. We have broad men and narrow men in our church, just as you have in yours. We have ignorant men and learned men, and we have wise men and foolish men, also. Perhaps we have a larger proportion of narrow, ignorant and foolish priests than are found in the Christian church, because of our limitations, but you have your share. Our priests have not had the same opportunities for learning and seeing the world that your clergymen have had. We are several hundred years behind the times, but you will find many men in the Buddhist church who believe much as I do and who find in the Christian religion much that almost parallels our own.

"I can accept nearly everything in your confession of faith ; by that I mean the Apostles' Creed that you recite in your church service, and which I take to be a condensed form of your belief. I, too, believe in 'God, the Father Almighty, maker of heaven and earth,' although I may not call Him by that name or worship Him as you do. I believe in Jesus

Christianity

Christ, who was one of the most sublime and beautiful characters that ever existed and is worthy of the worship and the emulation of every Buddhist. There is nothing in the life or the teachings of Christ that conflicts with those of Buddha. You will find a very striking similarity in their teachings. Buddha preceded Christ by 500 years, and if Christ was not familiar with his writings—it is entirely possible that he may have been—there is a most remarkable parallel in their lives, the channels of their thought and their code of morals.

“I do not accept, but I do not deny the dogma of the immaculate conception; no rational man can deny it who witnesses the mysteries of nature occurring constantly before him. It is no more improbable than the growth of flowers and fruits from little, insignificant, dried-up seeds.

“I do not understand what your creed means when it says that Christ descended into hell, but I do not deny that he rose from the dead and ascended into heaven, as described in your Bible. Of course, you cannot expect me to say it is true. No man can know a thing unless he sees it or has evidence in which he places confidence, but I admit its possibility. And it may be that Christ is ‘sitting at the right hand of God, from which he will come to judge the quick and the dead,’ although, perhaps, that sentence

The Yankees of the East

may convey a different meaning to different persons. I interpret it as a figure of speech, that, like our saints, like Buddha, perhaps, Christ's pure life and martyrdom, his wisdom and justness and his other attributes, make him powerful in controlling the fate of ordinary beings. Hence, it is not only proper but a satisfaction to pray to him and ask his favor. We do the same with Buddha for the same reason, and I can pray to your God and to your Christ for blessings with the same faith that they will hear me and answer my requests.

"I do not understand your doctrine of the atonement. I never could understand it. It does not seem logical. I cannot see how the blood of one good man can, as you say, wash away the sins of multitudes of millions of others who have the same intelligence and the same opportunities to practice good morals and live sinless lives, but have neglected to do so. What is the use of a man trying to be good if the blood of Christ is sufficient to save him from the penalty of his sins? All he has to do is to be as wicked as he likes up to a certain period, when the termination of his life is approaching, then repent of his evil ways and accept what has cost him nothing. It does not seem fair to those who have lived correct lives and done great good, at the cost of years of labor and suffering and self-denial, to have some rascally fellow share the

Christianity

same blessings, just because Christ was crucified. Still, that is one of the many points of theology upon which Christians differ, and I may be pardoned for not understanding it.

“I believe also in the holy Catholic church — that is, a church universal, a religion that may apply to all men, and under whose shelter all suffering souls can find rest. I presume that is what it means. And I believe in ‘the communion of saints’ — that is, the intercourse of the spirits of the dead — and ‘in the life everlasting’ — that is, the immortality of the soul.

“The great Creator implanted in the breast of every man an instinct which leads him to worship a Supreme Being which may be called by any name. The term does not affect the existence nor the omnipotent power that belongs to such a Being, but the instinct is ever present and unerring, like that which leads the fish to swim and the bird to fly. Without it man would be deformed. This instinct has developed among mankind into what we call religion, and that development has been governed by local conditions, customs and habits. For example, the people of the desert worship water, which represents to them the source of life, their greatest blessing. Other people worship the sun for a similar reason. Different forms and ceremonies have become attached to these religions, and are practiced by believers, but they are simply the

The Yankees of the East

expressions of religious emotions and not an integral part of the religion itself. You ring a bell and play an organ and have choirs to sing in your churches. We pound a drum for a similar purpose. Nobody with sufficient intelligence to understand the Buddhist faith believes that this drum is beaten to awaken a god. Superstition has become attached to it by the ignorant people, but there is no use in trying to correct the impression, because the superstition is harmless.

"Nor do we worship idols. Your missionaries have misrepresented Buddhism in this respect ever since they first saw our form of worship. The image is nothing of itself—a block of wood or an ordinary stone would answer the same purpose—but it is a symbol of an invisible being, sometimes beautiful and sometimes rude, according to the art and intelligence of the man who makes it. It represents the object of our worship, just like your cross and the image of Christ and the Virgin Mary. We have no image to represent our Supreme Being. We cannot conceive what he looks like. But we have representations, more or less rude, of our deities, just as a Catholic church has pictures of its saints, and we dedicate our temples to this or that deity, just as your churches are dedicated to St. Paul and St. John and St. Thomas.

"I believe, generally speaking, in the Mosaic account of the creation. It corresponds with our

Christianity

own theory of the origin of things. There is a similarity in all theories of the creation of the world, which differ more or less as the people who entertain them are ignorant or intelligent. They are about as near each other as the same story would be told by men of different races and accustomed to different habits of thought and expression.

"The development of the religious instinct to which I have referred is like the development of art, literature and industry. It follows an evolution as civilization advances and the human mind acquires culture. The African savage who worships a fetich is inspired by the same motive, and is just as sincere as the pope when he says mass in St. Peter's. The only difference is in the degree of civilization acquired by the worshiper. Your own church was once in the same condition in regard to intelligence as the Buddhist believers are now. Perhaps it was worse than we ever were, because our priests have always taught peace and love, while millions of innocent persons have been sacrificed in supporting theological controversies in the Christian church. I believe a long and bloody war was once fought to decide whether the sign of the cross should be made with three fingers or two, and if I am not mistaken the good Puritans who settled your own country believed in witchcraft, and not many years ago were burning people

The Yankees of the East

who were supposed to be possessed of the devil. You do not believe in witchcraft now. Our people do. You have advanced beyond that point. We have not, but are approaching it, and, as we are educated, what you consider absurd and ridiculous ceremonies at our temples by the poor and ignorant will be abandoned for a more intelligent form of worship. Your people had similar ceremonies when they were in our stage of civilization, and our people will act more rationally when we become as highly educated as you are.

"It is a serious question whether your morals are any better than ours. An American friend of mine in Yokohama recently showed me a book written by a great English humanitarian that tells what Christ would see if he came to Chicago. I am very sure he would not see any such wickedness in Japan. Suppose our Emperor should be induced to accept Christianity as a national religion, as some of your missionaries have suggested he might do, and before doing so he should send a commission to the great Christian nations to ascertain what effect your religion has had upon the morals of your people. They would be compelled to report that there is no such folly and wickedness and degradation in Tokyo or in any of our other cities as they would find in London and Paris, New York and Chicago, and when the statistics

Christianity

of poverty and crime were compared I am very sure the Emperor would be convinced that Buddhism was better suited to the welfare of Japan."

According to the Shinto and Buddhist calendars the 15th of July is All Souls' day in Japan and everybody celebrates it. Loving hands have laid fresh flowers and foliage before the tombs of the dead as we do on Decoration day, and in every house bouquets and bowls of rice and sweetmeats have been placed upon the shrines and before the ancestral tablets, for their spirits are abroad that night and pervade the atmosphere to receive the homage of the living. It is a great holiday and a time especially favorable for changing a residence or occupation or commencing new work. Services have been going on since dawn in the temples and will continue until midnight—prayers and masses for the souls of the restless dead—while sampans, the long, clumsy boats they use in Japan, decorated with bright colors, have been poled up and down the canals, bearing priests of the Buddhist faith and temporary altars at which prayers have been offered continually for the repose of the souls of those who have died by drowning.

Holidays in Japan are very frequent. The banks recognize forty-one, and suspend business as they occur annually. Each district and precinct in the city of Tokyo has its own anniversa-

The Yankees of the East

ries, and they occur so often that a festival is going on somewhere nearly every night. But on the 15th of July everybody in Tokyo is interested, and, in fact, everybody in Japan.

And the Feast of the Lanterns, which occurs for three days about the 1st of September, are great holidays in Japan, when hundreds of thousands of country people, in their best clothes, flock to the cities to visit their relatives and friends, and take part in the ceremonies. The Feast of the Lanterns is purely a Buddhist affair, and expresses the extreme reverence with which the devotees of that religion regard the memory of the dead. At all times the mounds in their graveyards are decorated with flowers and scarcely any Buddhist grave is without a cup of rice and a jar of tea for the benefit of the spirit of the departed if it should see fit to revisit the scene of its earthly career. The graveyards are generally small, and are usually situated upon a hillside sheltered by groves of majestic trees.

Upon the first day of the Feast of the Lanterns the ghosts of the departed are supposed to leave the spirit land in order to revisit their homes upon earth; therefore the head of each family, clad in rich raiment, at sunset sits at the door of his house to receive them. At frequent intervals he bows ceremoniously, and utters words of welcome to the dead. This ceremony

Christianity

is often carried far into the night by those conscientious Buddhists who have numerous and influential ancestors.

On the second day, when all the spirits are supposed to have arrived, the household shrine, which is a small apartment in the house of every believer in Buddha, is gaily decorated in flowers and supplied with bowls and jars of fruit, rice, tea, wine and other delicacies. The family sit in the room adjoining this spirit chamber, eating and drinking, and enjoying themselves after the Japanese fashion. They extol the virtues of the dead, read poems to their memory, and even drink toasts to their happiness and welfare. The spirits of the dead are supposed to be around the table, joining in the feasting of the living, which continues through the whole of the second day and usually until the evening of the third.

On the night of the third day, when the guests must return to their eternal abode in the spirit land, the young and the old go to the cemeteries and deck the graves with bright colored paper banners and lanterns which are lighted when darkness falls. This illumination is made as brilliant as possible so that the last glimpse of earth by the departing spirits may be happy and pleasing. At midnight, when all the spirits are supposed to have departed, the people form into processions and return to their

The Yankees of the East

homes, each carrying aloft a lighted lantern suspended to a bamboo pole.

At some places there is another ceremony quite as unique and beautiful. Boats are made of plaited straw, and after the model of the ordinary native craft. They are then decorated with flags and streamers and a stock of provisions is put on board. Then at nightfall on the third day, having been trimmed and decorated with lighted lanterns, these brilliant little barks are launched upon the waters of the rivers, or the lakes, or the bays, or the ocean, amid the cries of the people, the chanting of the priests, the clanging of gongs and the music of kotos and samisens, and sail away to the far off Nirvana, the land where the sun and the stars go to rest, and the souls of the just spend a peaceful and happy eternity.

The Japanese "tori," a peculiar kind of arch or gateway, that appears in front of all the Shinto temples, is as familiar as the cross in Italy or Spain. The word is written in the native tongue with two characters, and literally means "bird dwelling." This indicates its origin, for the tori was originally a perch for the birds and fowls that surrounded the temples and were considered sacred. It is still believed that they carry messages between mortals and the immortals, and one of the highest acts of religious service among Buddhists is to release

Christianity

caged birds from confinement. In later times, after the introduction of Buddhism, the original significance of the tori was forgotten, and it has now become only a gateway, and is made of bronze, or stone, or wood painted red.

Contrary to the general impression, Buddhism has done much to encourage art and literature in Japan. The passion for the decorative that is found all over the East burst into profusion in the Buddhist temples centuries ago, and the priests, next to the princes, have been the most liberal patrons of the fine and industrial arts.

Buddhism has also taught the poor a spirit of resignation that is now characteristic of the Japanese masses, and it is expressed in the term "Ingwa," which means the inexorable. The conversation and literature of the country are overloaded with that word.

By the census of 1894 there were 117,718 Buddhist temples, 52,511 priests, 44,123 monks and 8,996 students in the theological schools. There were 75,877 Shinto priests, 136,652 temples, 163 national temples or cathedrals, and 1,158 male and 228 female students.

Before every Shinto temple you find two rudely carved stone dogs or foxes, one on either side, watching the gates. These are the body-guards of the gods who preside at that particular shrine, and are supposed to have great influence with them. It is therefore customary for people

The Yankees of the East

who are in trouble, or who desire some favor from the deity, to appease these animals by offerings, which usually take the form of bibs of blue, white or pink cotton hung around their necks. Just why bibs should be chosen for this purpose I have never been able to understand, but you see them at the entrance of every shrine.

Another curious feature is the prayer-wheel — a machine for worship which is said to have been introduced by the Buddhists from Thibet. It is based upon the theory that the perpetual succession of cause and effect resembles the turning of a wheel. The believer throws a written prayer into the box and turns the crank, with an entreaty to the compassionate god, Jizu, to ward off misfortune or aid in the accomplishment of his pious desires.

Around every temple stone lanterns are erected, some of them handsomely carved, which are intended to commemorate important events or acknowledge the beneficent services of some divinity in behalf of the person who erects them. Some of these lanterns are fine works of art, but most of them are rude. They are all involved in the general system of worship, and a person who desires the favor of the god in whose honor a lantern has been erected pays him the delicate attention of placing a stone within the globe.

There is a celebrated lantern at Nikko which, according to the story, was formerly in the habit

Christianity

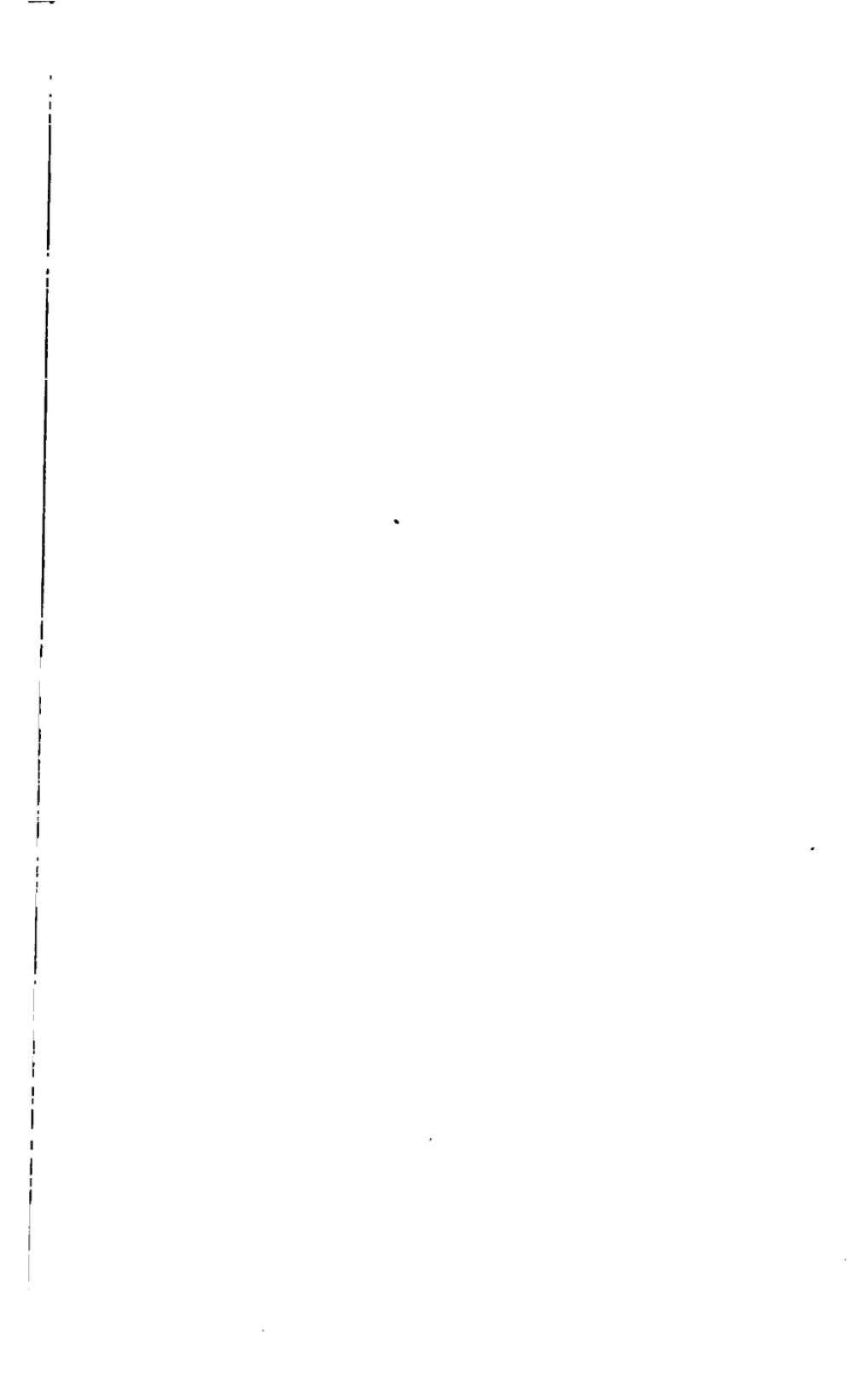
of wandering about the town at nights and cutting up all sorts of didos, but finally a brave knight "laid for it" and hit it a good whack over the head with his sword. This frightened the lantern so that it has since remained in the temple grounds and behaved itself as all pious lanterns should. If you don't believe the story the priest will show you the dent the sword made in the top.

XIX

A Peculiar Institution

Social reformers, philanthropists, police authorities, and indeed all others who are engaged in repressing and correcting the follies of mankind, are furnished a unique and interesting subject of study in the methods used by the Japanese government to regulate that most perplexing of all municipal problems, the social evil. Their system, which is novel and severe, appears to have been originally an accident, and although it would be opposed by those who object to licensed licentiousness, it has certainly proved a marked success from a police and sanitary point of view, and is worthy of serious consideration from a moral standpoint. It must be assumed, however, that the Japanese regard prostitution with a greater degree of toleration than most other people, but they believe it should be regulated in such a manner as to protect both the health and the morals of the public.

The present system is the outgrowth of an ancient custom, but was not authorized by law until 1881. When the shogun made the city of



A GLIMPSE OF THE YOSHIWARA, TOKYO.



A Peculiar Institution

Yedo, now known as Tokyo, his capital, all classes and conditions of men and women flocked thither to seek his favor and their own fortunes, and it was natural that the fast and frail should accompany those sturdy old knights that formed the retinues of the one hundred and eighty princes who were required to maintain a residence in Tokyo for at least one-half of the year. Prostitution became such a public nuisance that, at the suggestion of a reformer named Shoshi Jin-emon, in 1656, the shogun ordered all professional courtesans to remove their residences and confine their business to a certain quarter in the suburbs of the city called Yoshi-Wara because of the large number of rushes that grew there—the term meaning literally “rush moor.” Nowadays, this custom of separating vice from virtue having become law, and generally adopted, the localities given up for this purpose are called “yoshi-waras” in all the cities of Japan. These districts are usually walled or fenced in, and can be approached only through a single gate which is in charge of the police, who may thus exercise complete surveillance over all who enter, and, if they think necessary, over all who leave.

Under the present law, whoever wishes to open a brothel or a kashi-zashiki, as such an institution is known in Japan, must present a written application to the police authorities, accompanied by a certificate of good character. The

The Yankees of the East

private history of the applicant is investigated by the police, and if he or she is found to have a criminal record a license is refused. If the applicant proves to be sober, honest and well-behaved, it is usually granted, but the business must be confined to the limits of the yoshiwara, and the proprietor must give a bond that his house will be conducted in an orderly manner and in obedience to the law and police regulations. On the last day of each month he is required to pay a tax of ten per cent upon his gross receipts, three cents for each visitor, and seven cents for each inmate of his house, the proceeds being devoted to paying the expenses of the yoshiwara police. An additional fee must be paid for permission to exhibit signs or exterior decorations of any sort, and for dances, buffoonery, or theatrical entertainments.

The proprietor is also required to keep a record of all persons entering his house, and the amount of money each expends. At the entrance to each kashi-zashiki is an office, at which the proprietor or manager presides, with the assistance of a bookkeeper and cashier. Visitors are there required to register their names, residences and occupations, and a heavy fine is imposed upon those who make false entries. This book, like the register of a hotel, is open to the inspection of the public, as well as the police, and the latter may at any time make an investigation to

A Peculiar Institution

ascertain whether the entries are accurate. The admirable police system of Japan makes it easy. A visitor to the yoshiwara may register a fictitious name and give a wrong address once or twice, but he takes great risk in attempting it a third time, for he is likely to be brought into the police court for such a violation of law, and public opinion pronounces it one of the most disgraceful of misdemeanors.

When a visitor leaves the house he is presented with a bill, just as if he were in a hotel, which must be paid at the cashier's desk, and contains an itemized statement of his indebtedness, including the regulation fee to the girl who has been his companion. The bill is made out upon a peculiar blank, and a duplicate is retained upon a stub in the book from which it has been torn. Books for this purpose are furnished by the police, who are authorized to examine them at any time. Money paid directly to an inmate of the house is considered a gratuity, and is not credited upon the bill. The women are required to keep a memorandum of all such gratuities, and other gifts, whether they are flowers or jewelry, and those records are also subject to police examination. The advantage of this is apparent. If it appears that a patron is spending an unreasonable amount of money in this form of dissipation, a report is made to his parents or employer, and it will be realized that

The Yankees of the East

the knowledge of that fact is a wholesome restraint upon the fast young men of Japan. Bank clerks, cashiers of mercantile houses, and others who occupy positions of trust are particularly interested in this peculiar regulation.

The inmates of *kashi-zashiki* are called "shogi," which means prostitute, but "yoju" is a more polite term that is used in addressing them. It means "a lady of pleasure." They are also required to obtain a license and subject themselves to a medical examination by the police surgeons at least once a week. If they are found to be diseased or in ill health for any cause, they are sent to an hospital, or given a ticket-of-leave to go into the country for a rest and change of air and scene. In such cases the police authorities of the place to which they go are formally notified. If they are healthy they are given a certificate, which must be shown to visitors on demand.

Any woman above the age of sixteen who desires to enter upon the life of a courtesan may apply for a license at police headquarters in person, accompanied by at least one of her parents or her guardian, and her application must be accompanied by a written certificate signifying their consent. If a girl has no parents or guardian she must bring a certificate from the police magistrate of her ward to that effect, and furnish such information as may be required con-

A Peculiar Institution

cerning her former employment and employers, who are usually inquired of concerning her circumstances and behavior.

Having obtained her license, the shogi makes a contract with the keeper of a kashi-zashiki, under which the latter agrees to provide her wholesome food, lodgings and clothing, and pay her or her parents, as the case may be, a certain percentage of her earnings monthly—usually one-half—and there may be other stipulations. On the other hand, the shogi agrees to obey all the rules and regulations, to conduct herself in an orderly manner, to report all gratuities, etc., etc. Contracts cannot be made for more than seven years. The usual term is three. They must be approved by the parents or guardian, and the original or a copy filed at police headquarters.

If the woman violates her contract or behaves badly her employer is not permitted to punish her, but must report the fact to the police, who administer the necessary discipline. Nor is he permitted to detain her if at any time she desires to abandon her profession before the expiration of the contract. She then seeks the protection of the police, who give her a release or ticket-of-leave, but require her to report her whereabouts at police headquarters for a certain length of time, in order that they may keep their eyes upon her. But a shogi may not leave

The Yankees of the East

one house and enter another before the expiration of her contract without the consent of her first employer and the police.

No shogi is permitted to leave the limits of the yoshiwara during the term of her contract, unless she desires to reform and surrender her license, but with the permission of the police she can obtain a temporary leave of absence for any one of several reasons that are enumerated in the law. These are sickness in her family which requires her attendance, the death of near relatives, the marriage of near relatives, and others similar.

The fees charged are imposed by the police, and printed schedules, with the regulations, must be posted in conspicuous places for the information of visitors. Neither the keepers nor inmates are allowed to solicit custom either orally or by printed or written invitations ; and they are forbidden to request or even invite guests to partake of refreshments or accompany the women to their rooms. There are many other minor regulations of a similar character, but these furnish a fair idea of the system and the way it is applied.

Any woman detected in lewd conduct outside the yoshiwara is arrested by the police. If it is a first offense, they give her a warning, and notify her parents or employer. A second offense is followed by an investigation. If it appears that

A Peculiar Institution

she is naturally depraved, the courts send her to the house of correction. If she desires to continue that mode of life for the purpose of earning money, she is sent to the yoshiwara, where she is placed under contract with the proprietor of some orderly house, who is made responsible for her good behavior.

The greater portion of the population of this peculiar colony are led there by poverty and natural inclination. Many recruits come from the tea-houses throughout the cities of Japan, for in them the nesans, or waiting maids, and the geishas—the girls who sing and dance for the entertainment of visitors—fall easy prey to the men who frequent those places ; and it is a common custom among the lower class for fathers, who have large families to support, to place their daughters in a yoshiwara for the earnings they can contribute to the family treasury. In former times girls were regularly and legally sold, and, although theoretically such things are no longer permitted, the practice is continued to an extent that one can scarcely credit. Men who are well posted assert that sixty per cent of the inmates of the yoshiwara are there not only with the consent but with the encouragement of their parents, who sell the bodies of their daughters to the keepers of brothels for a term of years, and receive, as a consideration, a bonus in cash (which is usually paid in the form

The Yankees of the East

of a loan), and a certain amount monthly, which represents a percentage of the earnings of the girl. It is often the case, too, that these loans are advances to enable the father to establish himself in business, to pay his debts, to build a house, or to buy a piece of land, and are gradually paid off by crediting against them the earnings of the girl thus sacrificed. This is not only considered honorable for the father, but for the daughter also, and she loses no respect from her associates because she adopts such a life for such a purpose. If she enters the yoshiwara voluntarily, or selfishly retains her earnings, or wastes them in dissipation, she is despised. This distinction is very clearly drawn, but it should be said that the practice is entirely confined to the lower class of the population.

Many of the kashi-zashiki are owned by respectable and wealthy business men, who usually receive larger profits from such investments than from legitimate enterprises; but they do not often give them personal attention. They hire managers or superintendents for salaries or for a share of the profits. One of the largest and finest houses in the yoshiwara of Tokyo is owned by the president of a bank. He is also a conspicuous officer of one of the commercial organizations of the city, and stands high in public estimation. The largest institution of this kind in Yokohama is owned by the proprietor of the

A Peculiar Institution

principal hotel at Miyanoshita, the Newport of Japan. The houses have poetic titles and the shogi, when they enter upon this business, drop their real names and assume professional *nom-de-plumes*, such as "Little Butterfly," "Golden Cloud," "Harp of Pearls," "The Little Dragon," "Chrysanthemum," "Forest of Cherries," "Silver Shrine," and similar quaint conceits.

In Tokyo there are three yoshiwaras, situated in different parts of the city. In the principal one are 153 houses with 3,289 inmates, and in each of the other two perhaps half as many. There are said to be 18,000 kashi-zashiki in Japan, with 250,000 inmates.

On one side of the entrance to the principal yoshiwara in Tokyo is a large weeping willow tree. On the other side is a sentry box for the shelter of the police — both having peculiar significance. The streets are wide and well paved. The houses are larger, costlier and of better construction than prevail throughout the city outside. Most of them are of stone or brick, with much adornment, wide porches, pillars, verandas, cupolas and towers. In the center of the main street is a line of booths that are occupied at night by hucksters who sell charms and cheap jewelry, confectionery, fruit, flowers and plants, ribbons, laces, and other knick-knacks which a visitor would think appropriate to purchase as presents for the woman he has come to see. An-

The Yankees of the East

other street is divided by a line of parking about six feet wide, in which there are some fine trees. It offers an opportunity to display the peculiar features of landscape gardening in which the Japanese excel, and is filled with trees and fountains and curious lanterns carved from stone, and erected upon high pedestals.

There is no suggestion of sin or squalor. This colony of people who are compelled to live apart from the rest of humankind seem to take unusual pride in appearances. The grounds about the imperial palace are not better kept. The houses of the princes and nobles or the ministry are not more pretentious, or furnished in greater elegance or taste. Everything is attractive that one sees from the outside, and through the long, cool corridors you catch glimpses of lovely gardens, filled with fruit and flowers and splashing fountains. Gay colored awnings shelter the western and southern windows from the sun. Marquees are stretched over the lawns, and in the arbors and shady corners are tables where refreshments may be served to order.

Tea-houses and shops alternate with the kashi-zashiki, and most of them are of the better class, if one may judge from appearances. Everything can be bought inside the walls that the inhabitants may need, for, as I have said, the women are not allowed to go beyond the



GARDEN OF A TEA HOUSE.

A Peculiar Institution

gate, except in cases of necessity. There is even a Buddhist temple within the yoshiwara at which they go to pray, not for the pardon of their sins, but for many and generous lovers. The comprehensive pantheon of the Buddhist church has supplied special patrons for these poor souls—Jizu, "the compassionate," and Benzaiten, who protects widows and orphans and those who have no other friends. It is pitiful to see the girls kneeling before the rude effigies of gods that occupy this temple, rubbing strings of beads between the palms of their hands, and muttering prayers for professional prosperity.

The Buddhists do not forbid prostitution, provided it is not resorted to because of depraved passions or for a love of pleasure. A woman may adopt such a means of earning money for her own needs or for the support of her family without committing sin, if her motives are pure. The phrase they use is, "While it defiles the body it does not defile the heart." Besides, Buddhist women have no souls to save. For men to patronize the yoshiwara is repugnant to Buddhist principles. True Buddhism requires the purification of the body, the entire suppression of the passions, and a chaste and holy life. But among the believers in that religion, as in all others, there is a wide difference between precept and practice, and the registers of the yoshi-

The Yankees of the East

wara will show that priests as well as laymen often seek diversion from their pastoral labors there.

The temple, the tea-houses and the shops, as well as the kashi-zashiki, are decorated with banners and gay paper lanterns in which lighted candles are placed at night, and most of them are an appropriate scarlet, although I read that the scientists have recently discovered that the color of sin is pink.

XX

The Advancement of Women.

The most radical reform that has taken place in Japan since the restoration has been in the condition of the women of the empire. They are gradually becoming emancipated from a semi-slavery in which they existed for centuries, and the changes which their release has brought are greater than those enjoyed by the negroes in the Southern States or the serfs of Russia. When the reorganization of the government was going on twenty-five years ago women were admitted on an equality with men through the entire system of education, with the exception of the university, and I am informed that degrees have been conferred upon two women by that institution. The change is largely due to the influence of her imperial majesty, the Empress, whose broad mind and progressive ideas have been felt in every part of Japan. What is known as the empress' school for princesses of the imperial family and the daughters of the nobility was the first established in Japan for the higher education of women of the upper class, and was

The Yankees of the East

opened for instruction in 1886. A similar school for princes and peers, opened in 1878, had a department devoted to the education of young women, but only the most progressive of the nobility had the courage to send their daughters there. The greater portion of the upper classes employed governesses and tutors, who came to their homes.

When the Empress of Japan takes hold of anything it goes, and one hundred and forty-three students appeared for enrollment on the day her school was opened. There are now nearly five hundred pupils, with a faculty of thirty teachers—many of them women. The president is a gentleman of great distinction and a member of the Emperor's privy council. The course of instruction covers six years, and includes about the same studies that are followed in the public schools of the United States, from the kindergarten to the high school, with the addition of music, drawing and painting, etiquette and moral science, English, French and domestic economy.

The Empress visits the school frequently. The teachers understand that she is liable to drop in at any time to make an inspection. She has attended the commencement exercises every year, and has presented diplomas to the graduates with a neat little speech.

There is another private school in Tokyo for

The Advancement of Women

the higher caste, conducted by Miss Otomi, which is much larger and has graduated more than three thousand five hundred young ladies. There is also an industrial school established by well-known progressive women in Tokyo which is also under the patronage of the Empress. Most of her clothing and many of the supplies at the imperial palace are made there. There are two courses of study—one for three and one for four years—and they are open to young women of any caste or condition under the age of thirty years. Painting, drawing, embroidery, knitting, weaving, the making of artificial flowers and other industries are taught to about four hundred pupils.

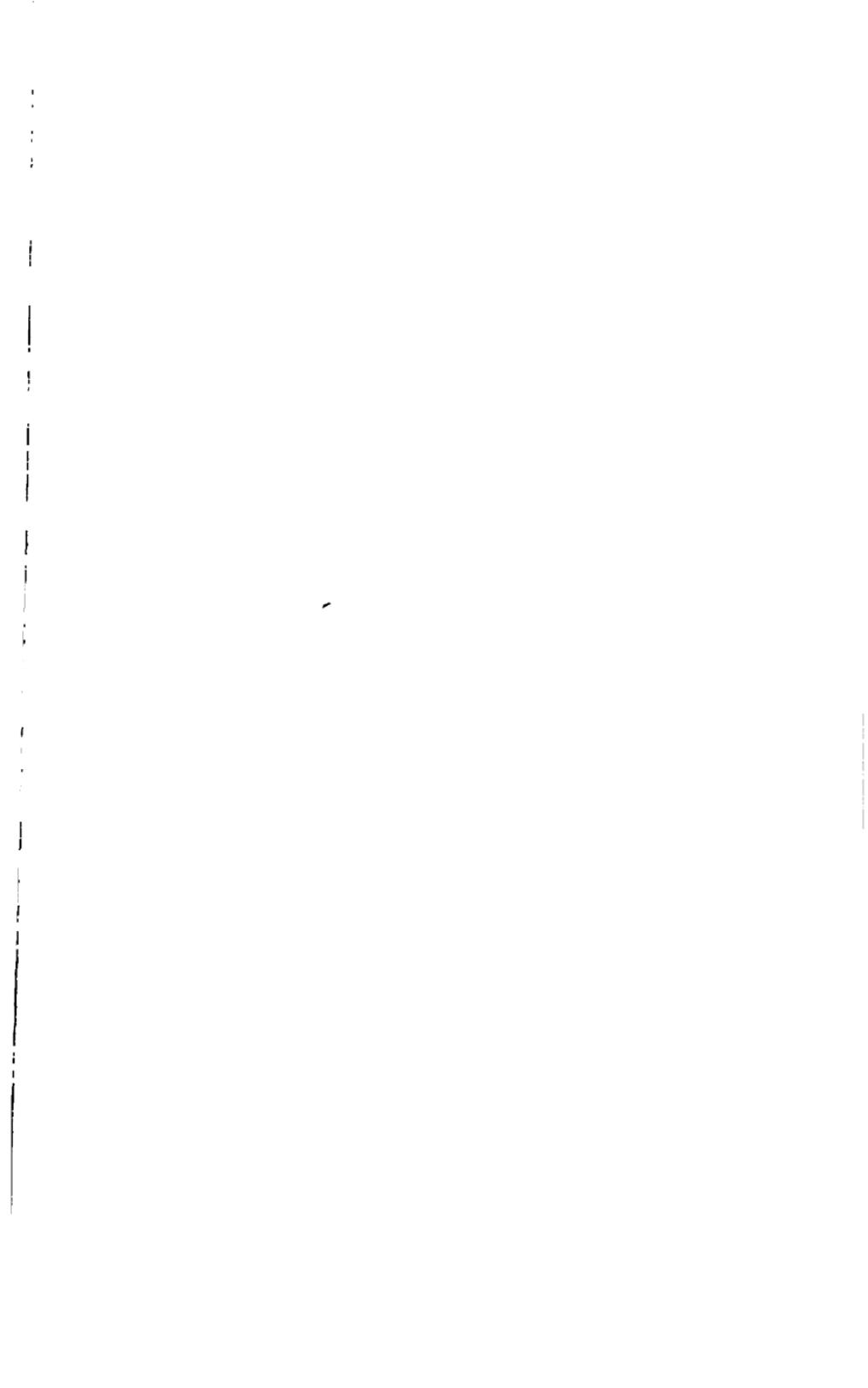
No girls are admitted to the imperial school of fine arts, but there is a large number of private institutions in which painting and drawing are taught. There is a music school, which is also under the patronage of the Empress, which is described in another chapter. Besides these the government sustains twenty-seven normal schools for women and twenty-nine high schools, where they can obtain an education similar to that furnished by the ordinary seminary for young ladies in the United States. In addition to these there are 27,371 public schools, in which nearly one million girls are being taught the rudiments of education. There are 4,278 women employed as teachers in the public schools, and

The Yankees of the East

973 are fitting themselves for that occupation at the expense of the government.

Within the limits of this work I cannot enumerate the many and various private institutions for the education of girls and young women, nor describe the excellent seminaries that are sustained by the several missionary boards in different parts of the empire and have been the wedge that has split the social system of Japan. But I have said enough to demonstrate how great a change has come over the condition of women in Japan, so far as education is concerned.

Whatever may be said as to the cruel restrictions which surrounded them in the old days, it is nevertheless true that the women of Japan have always enjoyed greater freedom and respect than their Asiatic sisters in China, India, Korea, Siam, Burmah, Turkey, and other countries in which the emancipation of the sex is not yet accomplished. The ancient Japanese women were remarkable for influence and usefulness, and their unseen hands have often shaped the policies and neutralized the power of men in the empire. Buddhism from India and Confucianism from China were the foreign innovations that reduced Japanese women to subjection, but they have never been so degraded and despised as in the neighboring countries, from which that religion and philosophy were borrowed. Yet,





DANJURO IN THEATRICAL COSTUME.

The Advancement of Women

strange to say, women have done much to promote Buddhism in Japan, and even now they organize societies to resist the invasion of Christian institutions that would relieve them from oppression. Suiko, Koken and Danrin—three women who ruled over Japan in the middle ages—were zealous patrons of Buddhism. They built temples and monasteries, and to their zeal and influence much of the progress of the Buddhist faith is due.

Nine women have reigned as empresses in Japan, and several as regents. The oldest book in Japanese literature, which they show you at the imperial library, was written by a woman's hand. A woman — Hyeta-no-Are — was the first historian of the country, and there have been other authors, poets and artists of fame among the gentler sex. But they were accidental and exceptional ; the occasional assertions of genius that could not be restrained by conventionality. It was considered useless to enlighten the reason and the judgment of woman or develop her intellectual powers further than was necessary to enable her to perform her household duties and carry out the will of that superior being, man. Popular opinion considered her incapable of attaining an intellectual position. She learned to play the samisen and the koto, go through the tea ceremony with neatness and grace, to burn incense, to arrange flowers, to embroider

The Yankees of the East

and to understand and perform properly the infinite technicalities of Japanese etiquette. Her education was chiefly in manners, refinement and moral discipline that enabled her to suppress her emotions and acquire calmness, gracefulness and repose. It was based upon a famous book called "Onna Dai Gakko" (Woman's Great School), by Kaibara Ekken, a famous Chinese philosopher, who summed up the duty and destiny of women in "The Three Obediences," which are defined in that work: "In childhood a woman must obey her father; when married, her husband; when widowed, her son."

Widows in Japan seldom remarry. They dedicate themselves to the worship of the memory of their husbands and spend the rest of their days as semi-servants in the homes of their fathers-in-law. When a woman erects a tombstone to the memory of her husband she has her own name carved upon it. The husband's name will be gilded; the inscription that refers to her will be distinguished by red ink. That is a sacred pledge that she will not marry again. When she dies and is buried by her master's side the red is replaced by gold.

The ideal held up to a Japanese girl in ancient times, and in a great measure it is the same today, is self-abnegation and obedience to man. More than 99 per cent of the women of Japan are yet taught the standard of duty fixed

The Advancement of Women

by the Chinese sages, which is gentleness, sacrifice and the suppression of the will—to merge her own personality into that of her husband; to guard the family honor and perpetuate the family name; and then, perhaps, if she attains these ideals, and her husband is generous, she may have a borrowed soul in the great hereafter, so as to live for his convenience and companionship in immortality; for both Buddha and Confucius deny her that privilege in the present life.

The influence of Christianity and education is gradually making itself felt for the betterment of women, and social reform has been more radical in this direction than in any other. It was only a few years ago that the laws of Japan left everything that pertained to the welfare of women to their fathers and husbands and sons. They could sell their daughters and wives and even their mothers, if they liked, into a life that is worse than slavery. A husband could send his wife home or turn her into the street at any time. A social conventionality required that mothers and children should be properly cared for, but there was no legal obligation if they were wives. A woman could not hold or inherit property; she did not even own the kimono she wore on her back; she had no claim upon her own children. Her condition in many respects was even worse than that of the negro women in

The Yankees of the East

the South in slavery times. They were valuable property, and would bring a large sum of money on the block, while Japanese women were so plenty that they were worth no price.

While there have been radical and wholesome changes in these conditions, the great difficulty today is to reconcile the seclusion and gentleness and refinement of the ancient system with the self-reliance, the consciousness, the freedom of thought, the aspirations and the dignity which the cultivation of the intellect brings. In 1885 there was great activity in the higher education of women, but recently a reaction has taken place. Then many schools and colleges were established, and the doctrine of the equality of the sexes was proclaimed both in the press and in parliament, but now one hears very little on that subject from the natives. They have almost ceased to talk about the higher education of women, and many of them have withdrawn their daughters from the progressive schools. In one seminary for young ladies there are now less than 300 pupils where there were 750 four years ago. In another the catalogue showed 686 in 1889 and in 1895 only 210, and the same is the rule everywhere.

The "progressionists," as the advanced thinkers and advocates of foreign methods are called, argue that the reaction is only temporary ; that the women of Japan are too earnest and

The Advancement of Women

anxious for educational advantages and social emancipation to be restrained by their fathers and husbands, and that a domestic revolution will follow any attempt to permanently restrain them from reaching the advantages and privileges enjoyed by women of foreign lands.

But the trouble is that the reformation has been too rapid and radical to permit the men-folk to adjust their ideas of what is right and proper to the new order of things. The home customs and traditions of a country are more sacred and inflexible than the religion, and while the laws of Japan concerning women have been greatly modified and liberalized, and the minds of many men have been broadened for the reception of modern notions as to women's sphere, there has been a collision between the sweet girl-graduates and the customs of the country, and the system under which their mothers and grandmothers lived for centuries refuses to yield.

The educated girl is not willing to accept a husband as her master, nor can her broadened mind, full of a consciousness of her own individuality, passively submit to the social serfdom into which she was born. There have doubtless been some cases of imprudence and immodesty. I have heard painful examples of the self-assertion of young women with foreign educations that have been recited and reiterated, I suppose, to every ambitious girl in the empire. The

The Yankees of the East

graduate of some institution has occasionally been too bold, mannish and independent concerning her own affairs to suit the traditional ideas of gentleness, obedience and refinement. This is not an unnatural result of hot-house education. It is strange that more such cases have not occurred, and it is human nature to talk and hear a thousand times of one instance of evil rather than once of a thousand examples of good.

Mr. Fukuzawa, the great editor and educator of Japan, holds rather advanced views on this as he does upon other topics, and his sanguine temperament gives him great confidence that the present reaction against the cultivation of the female intellect will soon pass off.

“It is simply a spasm,” he said, “temporary resistance by the conservative element, and will not last more than a year or so. Perhaps we have gone a little too rapidly in our progress ; perhaps too many ungainly weeds have grown up with the crops of grain that we have cultivated since modern ideas invaded Japan. The narrow-minded fail to distinguish between the weeds and the grain, and judge one by the other. There is no reason why an educated Japanese woman should not be as refined, as gentle and as obedient as an ignorant one, and although bold and rude spirits may develop among educated young ladies, they would probably have

The Advancement of Women

been equally unruly and disagreeable had they been kept out of school.

"The women of Japan," continued Mr. Fukuzawa, "have just as much right to education in art and science and literature as the men, and it is even more important to the nation that they be permitted to enjoy it, because they exercise an even greater influence than the men upon the destiny of our country. A Japanese mother forms the character of her sons more than their father. This is quite as true here, perhaps even more so, than in any other nation, and she should be fitted to perform that important duty. The world was not made in a day, and it has not been possible to revolutionize the entire political, commercial, industrial and social systems of forty-one million people in a quarter of a century. It is too much to expect. We have made very rapid progress. We are regarded as a phenomenon among nations, but there is a great deal yet remaining for us to learn and do. The Japanese home is sheltered from outside influences like the kernel of a nut, and is therefore the last to feel the effect of the revolution that is going on among us. But men of my age who were brought up under the old regime can see how different the women and girls of Japan are now from what they used to be, and measuring the change in their condition by the progress in other affairs I do not think they

The Yankees of the East

have lost any time, nor am I hopeless concerning their future."

A few Japanese women have broken through the social restrictions that restrain their sex, and have become famous as poets, painters and teachers. I have heard of one woman physician in Japan, Madam Muramut-su Shihiko, of Tokyo, whose father was a doctor of the old Chinese school, and was the private physician of the last of the shoguns. In early life she married a native doctor, who took up modern methods of practice, and whose studies she shared with great interest. When he died she found herself almost destitute, and, realizing the demand for trained midwives, perfected herself in obstetrics and commenced active practice. Then she founded a school for trained nurses, of which she is now the principal, having abandoned her profession because she feels she can be more useful in her new field. She is patronized by the Empress, the Princess Komatsu, the Countess Oyama and other ladies of the court, and also by the medical profession of Japan, who depend upon her to supply them nurses and assistants in serious cases. One of the leading native physicians of Japan told me that his country owed her a debt of gratitude.

Another of the famous women of Japan is Madam Koto, who, under the direction of the minister of education, has charge of the kinder-

The Advancement of Women

gartens of the public school system. She is only thirty years of age. In 1870, when she was fourteen, she came to the United States and attended school at Salem, Mass. She afterwards graduated at Wesleyan College, and took a special course in kindergarten teaching in Boston. In 1886 she returned to Japan, took charge of the training school for kindergarten teachers at Tokyo, and since 1889 has been connected with the government.

Another prominent teacher is Madam Iaya-ki Tanahashi, who is the widow of a celebrated blind scholar. When only sixteen years old she became his private secretary and amanuensis. A few years later she married him, and until his death was his literary adviser and assistant. After he died she completed his literary work, and is now among the foremost women writers of Japan. At present she is at the head of the normal school for women.

Little Lord Fauntleroy was translated into Japanese by Madam Iwamoto, who has also been distinguished in the education of women.

There are two famous women artists, Madam Noguchi, the daughter of a Nagasaki physician, and Miss Yutoco, both of whom sent fine examples of their work at the Chicago Exposition. Madam Atsu-ko, the great poetess of the empire, is a lady well advanced in years, who has published a number of volumes of both prose and

The Yankees of the East

poetry which rank very high in the native literature. She is at present in London making some investigations in behalf of the Empress, to whose retinue she is permanently attached.

One of the most active and influential advocates of the advancement of woman in Japan is Madam Oyama, wife of Field Marshal Oyama, who is at the same time secretary of war and commander-in-chief of the army. The Marchioness Oyama is a thorough English scholar, having been sent to the United States at the age of sixteen, with a dozen or more girls, to be educated. She spent nearly ten years in this country, and was graduated at Vassar College in 1883, being the president and valedictorian of her class.

She comes from an excellent family, and by reason of her beauty, her intelligence and ability is probably, after the Empress, the most important woman in Japan to-day. Her brother, Major-General Yamahawa, is a famous soldier, and her sister, Madam Soh Yamahawa, also one of the prominent and influential ladies of the court, is devoting her wealth and abilities to benevolence. She was a widow before she was twenty years old, and, being a woman of great social accomplishments and personal attractions, has declined many offers of marriage. She has lived in Russia and in France, and speaks the language of both those countries perfectly, as



THE MARCHIONESS OYAMA.

The Advancement of Women

well as English and German. For many years she has been the confidential secretary of the Empress, and acts as her interpreter during interviews with persons of distinction. She also attends the Empress upon occasions of ceremony, and, in fact, is seldom absent from her side. During the early days of the present regime, when modern fashions were being introduced at court, Madam Yamahawa, because of her familiarity with European manners and customs, was selected as a sort of instructor in etiquette and general manager of ceremonies about the palace of the Empress. She receives the highest salary paid to any lady of the court—quite as much as a number of the ministry—but she spends it all in charity. She supports a number of bright young ladies who are ambitious to secure an education, and is always giving assistance to worthy students at the university.

Although Madam Yamahawa adheres to the Buddhist-Shinto faith, in which she was born, her younger and more beautiful sister, Madam Oyama, was converted to Christianity by the Rev. Dr. Baker when she was very young, and has given active and efficient aid to missionary work in Japan. She has considerable literary ability, and has written a good deal for native publications as well as for periodicals in the United States and England. Madam Oyama

The Yankees of the East

has also been the most active apostle of dress reform in Japan. Her influence had much to do with the introduction of the European costume for the ladies of the court.

The effect of European clothing upon Japanese women is quite remarkable, for whenever it is adopted modern manners and customs usually go with it. The educated Japanese say that when a native woman adopts modern dress she insists upon the same treatment and courtesies her sisters in Europe receive. It is a curious fact that when a woman is dressed in the Japanese costume her husband always preceded her when entering a room, or in walking the streets, and treats her as Japanese husbands generally treat their wives — that is, like servants. But when the same woman puts on modern dress the conditions are reversed. Her husband pays her the same deference that European and American husbands show their wives, and recognizes her as an equal. Therefore, dress reform has had a powerful influence in the advancement of Japanese women, and those who have embraced Christianity and are laboring for the emancipation of their sex are all working quietly, zealously and effectively to promote the reform that is going on in the home and the wardrobe.

The fact that education will open the eyes of woman in Japan to the injustice which she has hitherto accepted as an inheritance explains the

The Advancement of Women

opposition she meets with from her fathers and brothers in her desire to obtain learning. They say it will unfit her for the life she must lead and make her discontented. Nobody will deny that such is the certain and necessary result of the conflict between foreign ideas and the fixed social system of Japan, and when women have the same intellectual training as the men their legal status and liberty must be raised to the same level to avoid friction. The problem will, however, solve itself gradually. There will be no upheaval in society, but there will be untold private suffering and persecution, and some women may be called to martyrdom for the advancement of their sex. The light has already entered the homes of Japan and cannot be shut out hereafter. The pioneers have done their work well. The advocates of the advancement of women have the support of the government and the most powerful social agencies. But at the same time they will meet with a prejudice and resistance from the conservative masses that will require more than ordinary tact and perseverance to overcome.

I was talking one day with a professional woman educator who has spent many years in Japan, and has watched the rise and growth as well as the reaction that followed the original demand for female education.

"It is perfectly natural," she said, "and we

The Yankees of the East

expected it. They went too fast and overdid themselves. Ten years ago the schools were overrun with all ages of women, married as well as single, simple as well as serious, but, like all people who follow fads, they were soon tired out, and those who went to school because it was fashionable found that the road to learning is not paved with cushions. Then, again, it has been discovered that ordinary men do not care for wives with a modern education. They prefer them to be taught on the old-fashioned Japanese plan, simply etiquette and embroidery, with a smattering of the 'three R's'—reading, 'riting, and 'rithmetic—enough to enable them to keep an accurate account of the family expenditures.

"It is no advantage for the average girl to have an education in Japan, and people are right when they say it makes her discontented and unhappy, unless after she graduates from school she can live among similar surroundings. If she is compelled to go back into the close, conservative atmosphere of ancient Japan she will be miserable, and, although it is an unpleasant thing to admit, it is, nevertheless, the relentless truth that we are not doing the average Japanese a kindness when we give her an education. Of course there are exceptions to this rule. There are many families where the daughters are just as happy as any in America, but I am speaking of

The Advancement of Women

the ordinary seminary graduate who is compelled to return to a home that hasn't a chair, or a bookcase, or a piano, and who is compelled to sit on the floor barefooted and eat rice out of a bowl with chopsticks."

"Do not educated men prefer educated wives?"

"No; they do not. They want a good house-keeper, an amiable and agreeable servant and one who will submit herself entirely to their will. Educated men are often rude and intolerant in their manners toward their wives. I have two cases in my mind that would call for the interference of the police if they existed in America. There is a very limited career for women in this country. The government is employing fewer of them in the public schools, except the kindergartens, for which there is a great demand all over the country. They are beginning to do literary work, however; two or three are practicing medicine and a good many are trained nurses. The number of women in the higher grades of schools is seventy-five per cent less than it was six or seven years ago. Then there were thirty government normal schools to which women were admitted. Now there are only five or six. The minister of education and some other members of the ministry and higher officials are still firm and earnest in advocating and promoting the education of

The Yankees of the East

women, and there has been little change in attendance or instruction among the pupils of the schools for princesses and young ladies of noble birth. It is from the middle classes, who constitute fully fifty per cent of the entire population, that the greatest opposition comes.

“Another reason for the reaction is the growing prejudice against foreigners. The recent war with China has developed a vigorous national spirit, and the people are beginning to feel that they are able to take care of themselves without further assistance or advice from foreigners, who have taught them all they know. They want to take charge of affairs themselves and elbow the foreigners out of the way. As the higher education of woman originated with foreigners and most of the schools for that object have been conducted by them, they naturally suffer from this feeling, and it furnishes a good argument for those who are opposed to educating girls. There is now only one school for girls in Japan under exclusive foreign control. That is at Kobe, managed by Miss Searle, under the American Board of Foreign Missions. And leading Japanese educators have said that unless it is placed under native control very soon it will not have any but charity scholars.”

“Are there many charity students in the girls' seminaries?”

“Yes, a good many; but at the Kobe school

The Advancement of Women

the fee for tuition is so low that it is scarcely reasonable for any one who desires an education to ask for charity. They charge only 1 yen, or 50 cents, for tuition, and only 3 yen, or \$1.50, a month for board. This nominal charge is made to teach the students self-reliance and self-respect. It is a curious fact, however, that while Japanese girls—and I understand the same is true of boys—will accept charity, few of them work their way through college as our boys and girls do in the United States. They will work at home, but when it comes to a boarding school they will refuse even to wash dishes or take care of the parlors. Each girl must look after her own room, of course. She accepts that as a natural necessity, like dressing herself or washing her face, but will not do anything for any one else. She considers it degrading. Why? The reason is difficult to explain. It seems to be inborn. Nor do the majority appreciate disinterested kindness. They care very little for the missionaries or the teachers who have helped them get an education for 50 cents a month, when you think they would be brimful of gratitude all the rest of their lives. Of course there are notable exceptions. Human nature is the same everywhere."

"Why does an educated girl become discontented and unhappy when she goes back to her home from school? Because it is like going

The Yankees of the East

into another planet. There is no such thing as home life in Japan, as we know it. Family ties are very much closer than with us, and the devotion of the members of a family to each other is much greater ; but there is no comfort, or attractiveness, or cheerfulness, or sentiment about a Japanese home when judged by the American standard. One of our famous authors has said that no sentiment can develop around a furnace register, and a Japanese 'hibachi,' which is a little bowl with live coals lying in a cone of ashes, is a good deal worse. The Japanese houses are poorly lighted ; they are barren, and the family sit around barefooted on the floor. But deeper than this, there is no affection displayed except between a mother and her little children, and perhaps between a couple of young girls. There are no terms of endearment, except for the use of mothers and children. A mother will call her baby 'takara,' which means precious one, or 'kawai,' which is equivalent to our word 'darling,' but the husband never expresses any love for his wife nor the children for their parents or each other. From babyhood the girls are taught that they are inferior to boys. If they eat together the boy sits in the most honored place, but in almost every family the boys take their meals with their father and are waited upon by their mother and sisters. There is no such thing as courtesy between man and

The Advancement of Women

wife and brothers and sisters, such as we are accustomed to. The sister always yields to the brother, and serves him, for he is a superior being.

“Children respect and venerate their parents, but love conveys the idea of passion, and is only used in such a sense. In fact, there is no definite synonym for the word ‘love’ in the Japanese language, nor any for the word ‘virtue.’ ‘Horeru’ and ‘iro,’ which are usually translated love, cannot be applied to a mother or a wife or sister, or, in fact, to any pure woman, for they signify an improper relation. One describes passion and the other an illicit admiration. ‘Iro toko’ is a lover. ‘Iro onna’ is a sweetheart, but no gentleman would apply the latter term to his wife, or to any woman he respected, and it would sound very strange to hear a good woman apply the corresponding term to her husband.

“In olden times a married woman was required to make four changes in her personal appearance. She changed her gay, girlish dress for one of dignified and quiet modesty. If a married woman should wear such gay colors and such jewels as her sisters in the United States are accustomed to she would be considered crazy. Again, a married woman dresses her hair differently from a maiden. It is usually done by a hair-dresser who comes to the house once a week and goes through the elaborate

The Yankees of the East

operation, which requires several hours and costs from five to ten sen. But it stays fixed indefinitely, because she does nothing to muss it. She sleeps with a little rest of wood or bamboo or wicker-work under her neck, instead of laying her head upon a downy pillow. In olden times she had to shave off her eyebrows and blacken her teeth, although these hideous customs are going out of fashion, and are now only found among the common people."

"Why did she blacken her teeth?"

"The custom is explained on two theories: One is that she adds to her beauty and makes herself more attractive to her husband, which I hardly think will go. The other, which is more plausible, is that she makes herself unattractive, in order that she may not excite jealousy in her husband by attracting the admiration of other men."

"Have there been any great literary women in Japan?"

"Yes, several. Dr. Griffis of Ithaca, who wrote a history of Japan and several other books on this country, says it was a woman's genius that made the Japanese a literary language. He referred to Murasaki Shikibus, who wrote the greatest classic in Japanese literature as far back as the tenth century. But it has been considered unwomanly to publish literary productions, and therefore women have not been able to take the

The Advancement of Women

place in the kingdom of letters to which they are entitled. The composition of poems has always been considered a very great accomplishment among women of the higher classes, and it is customary to send a few original lines in autograph with gifts or with congratulations on birthdays or other similar occasions. Much of such poetry is silly rigmarole, and would be very amusing to educated people, but it is up to the standard of the people and the conditions in which the writers are living, and is usually much admired.

“Nearly all the women who have made themselves distinguished in literature were the wives and daughters of scholars and authors of fame, from whom they inherited their talent.”

“Are there any notable literary women in Japan today ?”

“There are a few good writers, and others who are yet amateurs, but promise to do well. We have several excellent novels written by women, but their best work thus far has been translating the works of others into Japanese. One of the teachers in the Empress' school at Tokyo has published a number of widely circulated books, and Mme. Saisho, a lady of the Empress' court, is making quite a reputation as a poet. But the language of Japan is not quite favorable now for literary development. It is in a transition state. We are discarding the

The Yankees of the East

Chinese characters and are trying to frame a language of our own. Some of the ablest philologists are now engaged in the work."

"Tell me in a single sentence why the Japanese object to educated wives."

"Because they refuse to submit to the will of their husbands. They violate the most sacred traditions of the family by asserting themselves and exercising their own reason and judgment: they are not so gentle and deferential, and care less for the infinite and intricate forms and foolishness that are involved in Japanese etiquette; they have learned the equality of the sexes—that woman has a mind and a soul, and that she is as good as a man. These ideas unfit her for the place her grandmother occupied."

The public-school teachers of Tokyo, in the summer of 1895, held a convention and organized an educational association similar to those we are accustomed to in the United States. A series of topics for discussion was submitted by a committee, and there was a stormy debate over some of them. The results of the conference were summed up in a series of resolutions that were adopted before adjournment, of which the following is a summary:

"1. The national idea and patriotism should be stimulated among the pupils of the public schools.

The Advancement of Women

“2. The Japanese alphabet and style of composition should be simplified.

“3. The education of women should be encouraged.

“4. Military training and physical culture should be more prominent.”

XXI

The Theater and Wrestling Ring

The Japanese theater, like almost everything else in the empire, is becoming modernized. There is a so-called "reformed theater" in Tokyo and others of a similar type in nearly all cities of importance. To the unsophisticated visitor they differ little from those that are not "reformed," and are still in most of their features very far from the orthodox play-house of Europe and America; but to the old-fashioned Japanese there has been a great departure from ancient custom. The theater, like wrestling, was originally a part of the religious worship and was generally the adjunct of a temple. Its history can be traced back to the time when plays were presented by priests and priestesses, and the performances represented mythological scenes, accompanied by religious dances and chants similar to the old Greek dramas and the modern miracle plays of Germany. Even now, at the frequent matsuris or religious festivals that are occurring every few weeks in different wards of the cities of Japan, temporary stages



A BUDDHIST FUNERAL.

The Theater and Wrestling Ring

are erected in the parks and streets upon which volunteer actors go through long representations of incidents in Japanese mythology, usually those pertaining to the god whose anniversary is being celebrated. Their object is to please the deities and entertain the people.

An improvement took place at the beginning of the fifteenth century, when some cultivated Buddhist priests wrote historic dramas and pleasure-loving shoguns provided platforms, gorgeous costumes and educated actors for their presentation. The Tokugawa dynasty of shoguns was particularly liberal in patronizing the dramatic art, but the plays kept their religious character. What is still known as the "No" dance was introduced, carefully trained choruses were employed and accomplished elocutionists from the priesthood moved about the stage and recited poems in a dramatic manner. There was no scenery and the public was not admitted — only such of the nobility as the patron of the play chose to invite. The performance lasted the entire day and in the meantime the guests were entertained with elaborate banquets. It was the custom for the nobility to attend in their most magnificent costumes and the occasions were of great ceremony.

From these private entertainments the theater of today gradually developed. The general character of the plays is still retained, being

The Yankees of the East

chiefly representations of incidents in the history of Japan, performed by professionals, with scenery and properties that in a measure are natural and rational, but often to the western spectator appear ridiculous and absurd. The chorus, which occupies a cage raised above the stage on a level with the first gallery, still recites in a monotone lines explanatory of the motives of the actors and fill in the missing links of the story. The claqueur has a conspicuous place at the right of the footlights with a couple of blocks of wood, which he slams upon the floor with great energy whenever the actors make a hit or the situation becomes sensational. He is supposed to guide the applause and encourage the performers. On the other side of the house is an orchestra which never plays between the acts, but furnishes a sort of accompaniment to the actors when they indulge in pantomime or are struggling with great emotions. It consists of several samisens (the Japanese guitar), drums, cymbals and other instruments, which make a great deal of noise, but no music. It is difficult to imagine more distressing sounds than are produced by Japanese musicians, particularly when they add their voices to the tones of their instruments. All their music is written in a minor key and lacks harmony, melody and rhythm.

The real founders of the modern theater were

The Theater and Wrestling Ring

two women, named O-kuni and O-tsu, although, strange to say, in first-class play-houses men only are permitted to appear in the performance. Female parts are taken by men whose voices are trained for falsetto tones, who study to mimic feminine manners, and whose faces are made up so accurately that a stranger can scarcely believe they are not women. In the low class theaters of recent years women have been introduced upon the stage, but their performances are often immoral.

O-kuni was a priestess, and, falling in love with a swashbuckler named Sanza, eloped with him. Her extraordinary beauty led to other flirtations, but Sanza killed his rivals. At Kyoto O-kuni and her lover gave representations of the sacred plays in the dry bed of the river, and afterward made a tour of the whole empire, becoming famous for their dramatic power. After the death of Sanza, O-kuni established a school, in which she gave lessons in the dramatic art, and, being a remarkable poetess, wrote several plays which are still presented. She may be considered as the Shakespeare of Japan, and until recently her descendants were supported by pensions from the theatrical profession.

Actors were honored in ancient times when they were attached to the households of princes, but as the theater became public the drama was debased to suit the popular taste and pander to

The Yankees of the East

the instincts of the vicious, who were its most profitable supporters. The profession was degraded also until its members became outcasts and were classed with mountebanks, beggars, butchers, executioners, undertakers and others of the Eta class, whose business was to take life and care for the dead. When a census was taken they were never numbered, nor were they admitted to citizenship until 1871.

With the revolution of 1868 the theater was reformed, a censorship was established and, although indecent plays are still produced in low resorts in the slums of the large cities, a representative of the police is supposed always to be present, in a box reserved for him, for the purpose of prohibiting improper or unpatriotic features. During the recent political excitement, after Japan was compelled to return the territory she had captured from China, several performances were suspended and theatrical managers were fined because their actors interpolated sarcastic comments and criticisms upon the policy of the government. Many newspapers were suppressed for the same reason, for public indignation was intense and the prime minister feared a revolution. But usually the censor's box is considered a perquisite of the police.

Actors are ostracized no longer. The most of them nowadays are educated men and are

SCENE ON JAPANESE STAGE.



The Theater and Wrestling Ring

gradually being elevated among the honorable professions. They rank socially very much as they do in England and the United States, and Ichikawa Danjuro, the Henry Irving of Japan, is a great lion, whose presence is always welcomed at the clubs and social gatherings of men, although, I understand, he is not invited to parties where women appear. I have been told that he charges a fee for appearing as a guest at the houses of lion-hunters and at dinner parties, but the story is contradicted. A gentleman who knows him well tells me that he only charges rich people who expect him to recite for the entertainment of their other guests.

Ladies of the higher class do not yet attend the theater, although there is a well-founded belief that they sometimes witness a performance from a screened box when they wish to indulge in a lark, but it is not considered good form. The audiences are usually composed of the middle classes, merchants, mechanics, artisans and young men about town. Gentlemen who have friends in from the country take them to the theater by way of entertainment, but it is not considered entirely reputable.

The plays now presented at first-class houses are usually from the classics of ancient Japanese literature, although there are some popular dramatists living, and occasionally a scene depicting contemporary events, like incidents in the

The Yankees of the East

war with China, is rendered. The stage is still and will continue to be the only mirror in which modern eyes may see old Japan.

Usually all the theaters are on the same street and adjoining, and are surrounded by tea-houses and restaurants, from which refreshments are sent in. The proper way to attend the theater is to go to a tea-house or a restaurant for breakfast and there arrange for the use of a box. All the boxes and the best seats are purchased by the year or season by the proprietors of the tea-houses for the accommodation of their patrons. No gentleman ever buys a ticket at the entrance, and, in fact, it is impossible to obtain there anything except admission to the galleries, which are filled with hoodlums, similar to those who occupy the peanut galleries of American theaters. The performance begins at 10 or 11 o'clock in the morning and is an all-day affair, concluding at 8 or 9 o'clock in the evening, with intervals of half an hour or so between the acts, when waiters from the tea-houses where tickets are obtained serve tea and sweetmeats, and at noon and sunset more substantial refreshments.

The floor is divided into little pens about six feet square, covered with matting and red blankets, and surrounded by railings eighteen inches or two feet high. The spectators sit on the floor. On either side and at the rear of the house in the first and second galleries are rows

The Theater and Wrestling Ring

of boxes similarly arranged, for which higher prices are charged. At Danjuro's theater the price is \$5 for a box in the gallery and \$4 on the floor, each box accommodating four persons. Cushions are supplied by the ushers for a small fee. Admission to the galleries is 20, 25 and 50 sen, which is equivalent to 10, 12½ and 25 cents of our money. The actors reach and leave the stage by long platforms or passageways over the heads of the audience, as for some unexplained reason their dressing-rooms are over and under the entrance, instead of the stage.

The costumes are superb. Danjuro's wardrobe is valued at thousands of dollars, and is protected in a kura or fire-proof vault in the garden that surrounds his theater. It includes old brocades and embroideries that are worth many times their weight in gold, and his armor and swords are said to be the finest in Japan. The scenery is elaborate, but after the Japanese style of art, which is conspicuous for an entire absence of perspective and the violation of all physical laws. Electricity has been introduced into the best theaters for spectacular effect, but the footlights are suspended upon a frame which is hoisted and lowered during the performance, as the stage manager directs. When he wants to represent a darkened room he does not turn off the lights, but hoists the whole business in a very awkward manner to the ceiling.

The Yankees of the East

The ordinary actor assumes a most unnatural make-up and the most exaggerated strut that can be imagined. He never speaks in a natural tone of voice, but roars and rants in a preposterous manner. His tones are distressing, and when he endeavors to be impressive he is usually comical. Formerly masks were used, with abundant wigs of long red or purple silk hair, but of late the more accomplished members of the profession have learned the art of "making up" their faces, which is much more rational, but is still far from nature. The properties are equally unnatural, but often ingenious. The popular play is a mixture of blood and thunder and millinery sensations, and the playbills always announce the presentation of historic brocades, armor and weapons.

Danjuro, who, by the way, is the ninth of his name upon the Japanese stage, is the introducer of the modern school, and his genius is unquestioned. His voice and stage presence are equal to those of any actor I have ever seen. His mannerisms and elocution are somewhat exaggerated, but he is so far in advance of his generation that he offers a most striking contrast to those who support him on the stage. He would be regarded as a great actor in any country, and, although he has had frequent and generous offers to appear in London and Paris, for some reason he refuses to leave Japan and has never been

The Theater and Wrestling Ring

outside the limits of the empire. In private life he is a quiet, unassuming gentleman, a charming conversationalist, a man of excellent morals and habits, and enjoys a beautiful home and an income exceeding that of the prime minister. He is now nearly 60 years of age; he owns his theater in Tokyo and has an interest in several other playhouses elsewhere, in which he sometimes appears.

Wrestling is not only the national amusement, but, unlike pugilism, baseball, cricket and the sports of other countries, it has a religious association. The Shinto god, Nomino Sakune Jinsha, who was the first ordained wrestler, is the patron of the profession, and the great annual festival is held on his anniversary, which is June 25. Then the tests are made and the members of the guild are promoted, after passing what may be termed a competitive examination. They are divided into four classes or grades, just as prize-fighters are classed as heavy-weights, middle-weights, feather-weights, etc. But in wrestling the weight of a man does not govern his grade. He is promoted upon his strength and skill and the number of matches he wins. In order to be promoted a man must throw every one in his class.

The profession numbers between 300 and 400. They are gross, sensual creatures, enormous eaters and enormous drinkers and some of

The Yankees of the East

them are mountains of flesh. In fact, judging from the pictures of wrestlers that are sold at the festivals, the Japanese have the same idea of perfect athletic proportions as the Turks have of female beauty, because the heroes of wrestling combats are always represented with enormous stomachs and very fat. You see their effigies in the Shinto temples, where the wrestler seems to be recognized as partaking of divinity along with the saints and heroes of war, and in the museums and curio shops, where statues and statuettes, kakemonos and other pictures are so frequent as to demonstrate the popularity of the profession. Human nature is alike the world over. The champion wrestler is as much admired and courted there as great actors are in England, as bull-fighters in Spain, or baseball pitchers and pugilists in the United States.

The wrestling contests usually take place in the groves and gardens surrounding the Shinto temples, the headquarters of the guild being at Honjo Midoricho temple in Nichoeme (second ward) of Tokyo; but during portions of the year the wrestlers travel in a body from city to city, giving exhibitions under contract or for the benefit of charity.

Like the feudal lords of Europe in the age of chivalry, the daimyos and princes of Japan had wrestlers attached to their courts, and struggles for superiority in former days used to bring out

The Theater and Wrestling Ring

the best physical prowess of the empire under the patronage of the shogun at his palaces in Tokyo and Kyoto. The first wrestler of whom we know anything came from the province of Yamato in the seventh year of the reign of the Emperor Suinin, twenty-three years before Christ. His name was Tagimano Keheya, and he was so boastful of his strength that he went to the imperial palace and informed the Emperor that he was ready to whip any person in the land. Suinin was amused at his bravado and sent a proclamation through the country asking for volunteers. A man by the name of Nomino Sukune came down from the province of Idzumo and a rough-and-tumble match was held in the palace garden, the Emperor himself presiding as umpire.

Sukune not only overcame the boaster, but punished him so severely that all his ribs were broken and he died on the spot. The Emperor was so pleased with the victor that he made him a retainer at the palace, and from that date to this, a period of 2,017 years, his descendants have been the managers or chief promoters of the wrestling guild. They were ennobled during the sixteenth century, and their representative today is Viscount Gojo, who resides in Tokyo, is an active member of the house of peers and owns a glass factory and a newspaper, the Jiron Nippo.

The Yankees of the East

Contests usually take place in a large tent or canopy made of bamboo poles and matting, for shelter from the sun, with an elevated bank of earth in the center about twenty feet in diameter and two feet high. The surface is sprinkled with clean, soft, black sand, and a ring is made with a brush by sweeping it up into a little ridge. At the four corners of the arena the judges sit, like Chinese mandarins, upon piles of cushions, with their legs crossed, and fan themselves complacently until their services are required, when they get together in one of the corners and decide disputes with as much gravity as the justices of the supreme bench. They are always retired wrestlers, veterans, who, by age and infirmity, have been compelled to leave the ring.

In addition to the judges, who often sit silently through the entire festival without being once appealed to, there is an umpire, who moves rapidly around the ring, doing his best to watch every movement of the antagonists, and at the same time to keep out of the way of the spectators, who yell at him in a most savage manner when he happens to place his body between them and the wrestlers. And sometimes, when the audience differs from his decisions, they act very much like the occupants of the bleachers at a baseball game in America. He carries in his hand a handsomely lacquered piece of board in

The Theater and Wrestling Ring

the shape of a fan, with tassels of gold cord and other ornaments suspended from it, which is of the same importance and usefulness as the bâton of a drum major.

As the family of Viscount Gojo are the perpetual patrons of the guild, so a family of the name of Kimura are perpetual umpires and have a monopoly of that business. Any person ambitious of becoming an umpire of wrestling matches must become a pupil of that family, and, when he has acquired a sufficient knowledge and proficiency, he must be adopted by them and take their name.

Before the performance begins all those who are to participate enter the arena in a procession, like the grand entrée at a circus, each one as naked as he was born, with the exception of a silken belt and a breech-clout, and an apron, which hangs from his waist to his ankles, about a yard wide. The apron is beautifully embroidered in gold upon silk or velvet of gorgeous colors. The color represents the clan to which the wrestler belongs, and it may be red, blue, yellow or purple, while designs worked out in embroidery represent his crest, his professional name and any other insignia that may pertain to him. The wrestlers' aprons are often the finest examples of Japanese embroidery and are given them by their admirers. A popular wrestler—and each one has his following among the public—

The Yankees of the East

often has several presented to him after contests in which he especially distinguishes himself.

Another mark of the profession is long hair, which, I suppose, may be traced to the precedent established by Samson. They do not wear it hanging on their shoulders, however, but it is done up in the most elaborate coiffures on the back of their heads, similar to those worn by fashionable ladies. As they wear no beards one might easily mistake them for women if only their heads are seen.

After making a tour around the arena, to allow the audience to admire them, the company stand in a circle about the ring and go through a very solemn pantomime, which is said to be a custom inherited from ancient times. It used to have some significance, no doubt, but I have not found any one able to give me its meaning. The umpire kneels in the center and holds his wooden fan up before him while he repeats a few sentences of admonition to the contestants regarding their behavior, and expresses the hope that each will do his best. Then in unison the wrestlers extend their arms before them and make certain gesticulations that end with three claps of their hands and a funny little twitch of their aprons, which they seize with the fingers at each edge. They then march solemnly back to their dressing-rooms.

The Theater and Wrestling Ring

After each class or grade has gone through this ceremony the champion of the empire enters, attended by two retainers, who are selected for that honorable post as a prize-fighter selects his seconds and trainers, from among the played-out members of his profession. One of them carries a box containing the medals and decorations and other prizes which the champion has won, while the other bears a peculiar looking sword with a handsome handle and a beautifully lacquered scabbard. This represents the scepter of the king of wrestlers, who, in the opinion of the boys and many of the grown part of the population, is second in greatness to the Emperor alone.

He, too, is naked with the exception of his breech-clout, belt and apron, which is of purple velvet loaded with gold embroidery and a heavy fringe. The apron worn last summer by the champion is said to have cost \$1,000, which is an enormous price in that country, as much as the Emperor would pay for his robes. It was presented to the champion by his admirers in Tokyo at the close of the previous season, when he won the championship.

It is no disgrace for the champion to be defeated in the arena, but when he once loses the supremacy his honors are over. He cannot compete again, and must go on the retired list and live on the glory of his past fame until some

The Yankees of the East

new hero arises to eclipse him. He becomes a judge and presides at future contests.

The championship is not decided by a single contest, as in pugilism, but by the highest number of throws during the season.

The contestants present at a festival or tournament are divided by lot into two sides—one called Nishi (the west side) and the other Higashi (the east side), according to the location of the dressing-room, and each side consists of four grades or classes. The first is called Makuno-Uchi, which means literally “within the curtain,” because, being composed of the best men in the profession, its members have certain privileges and distinctions that are not enjoyed by those of lesser rank. The term probably originated in the fact that the ablest wrestlers were allowed the shelter of a dressing-room, while the ordinary fellows had to arrange their toilet behind a fence or a tree. The second class are called Sekiwaki (the neighborhood of the barrier); the third class are the Komusubi (a knot that is difficult to untie), and the last are termed Maye-Gashira (members of the van).

The latter class are ambitious young men serving a sort of apprenticeship. They usually begin by attaching themselves to a member of the highest class in the capacity of servant or valet, and in return for their services he teaches them the scientific side of the business. They

The Theater and Wrestling Ring

serve two or three years sometimes before they attempt to pass an examination for promotion into the Komusubi class, but now and then some brawny youngster, with big limbs and quick wit, comes down from the country without training or apprenticeship and earns fame and position by a single surprising struggle. In 1884 one of these phenomena appeared in the ring, entirely unknown, and created a great sensation by throwing some of the most skilful and experienced men in the profession over his head.

When the champion makes his appearance in the ring after the grand entrée he wears the championship belt, which is a rope of white silk about the size of a man's wrist, tied behind him like a woman's obi, and suspended from it are clusters of white cards representing the struggles he has won during the season, each card being handsomely inscribed with the date, the place, and the names of his opponents.

The men are matched by lot each day in their proper class and the lists are published so that the people may know who is to meet the champion and other favorites.

When the ceremonies of presentation are over, a herald, called the Yobidashi (caller out), steps into the arena and, facing the east and the west by turn, in a sing-song tone drawls out the names of the contestants who are next to appear and commands them to come forward. But

The Yankees of the East

they are already there, squatting in a row around the platform, and they rise and enter with the consciousness of the eyes and admiration of the audience. When they reach the center of the ring the umpire announces their names, and each goes through a certain amount of posturing and "showing off" before he gets down to business. Instead of shaking hands, as pugilists do, they dip their fingers into little baskets of salt that hang near by and sprinkle it upon the ground, which means that they have no malice and will fight fair.

After they have shown their fine shapes to their satisfaction they stoop at arm's length, sit on their heels and look at each other like a pair of roosters about to engage in a controversy. The umpire gives the word, and each watches the other eye to eye, with their noses almost touching, waiting a favorable chance to spring. Then they grapple and tug and strain and grunt. Some of them have the habit of shouting, others work silently. All of the rounds are very short. They seldom last more than a few seconds, for the strain is so great that they may rupture a muscle or a tendon or burst a blood vessel. When they become locked in a desperate embrace, without any advantage on either side and without any sign of either yielding, the umpire separates them. They walk over to their respective corners, wash their mouths, rub their

The Theater and Wrestling Ring

muscles with pieces of soft paper which hang in bunches, and otherwise kill time while they rest a little and recover their breath. Then the umpire replaces them exactly as they were before, with the approval of the judges, and the struggle is renewed. When these separations have occurred three times without either having secured the advantage a draw is declared. But this is infrequent. One or the other of the contestants usually throws his antagonist or forces him to the ground or outside the ring in short meter, for they rush at each other with tremendous energy, often striking wild blows with the palm or the back of their hands — the clinched fist is barred. If the foot of either touches the soil outside the ring, or if any portion of his body except the sole of his foot touches the soil inside the ring, the umpire shouts something and they separate. The victor steps to his corner and stoops, while the umpire, holding up his fan in an impressive manner, declares the result, and the vanquished retires to the dressing tent.

The most remarkable feature of these contests is the good nature of the participants. They very seldom lose their tempers or question the decision of the umpire, which is very different from the habit of professional athletes and sporting people in other lands. Nor do they often resort to jockeying. I witnessed a tournament

The Yankees of the East

in which sixty-two wrestlers participated. It lasted from 1 o'clock in the afternoon until nearly 7, and there was not a single dispute; the decision of the umpire was not once questioned, and there was but one foul, which was instantly granted without protest from the accused. While the wrestlers are usually dissolute men, and often lose their skill and strength by yielding to convivial temptations offered by their admirers, they are noted for a high sense of honor. Any man who resorts to dishonorable methods may be expelled from the guild. The judges, whose positions are for life, are supposed to supervise their morals and their training as well as their contests in the arena, for wrestling is encouraged as a national sport and has always had the patronage of the Emperor and the church on the theory that it tends to improve the physical condition of the people.

It is a science, just like "the manly art of self-defense," only a great deal more so, and a teacher of wrestling can be found on almost every street. They are as common as teachers of music. And they will tell you that there are 384 devices, grips or positions which a wrestler may assume during a struggle. These are recognized as legitimate and are approved by the judges. Occasionally some man of genius invents or discovers another, which, however, must

The Theater and Wrestling Ring

have the approval of the board before it can be adopted, but is not necessarily made known to the profession. They will find it out themselves as soon as it is introduced in a match, for while the famous wrestlers are at it the younger members of the profession stand by watching as closely as students at a clinic where some great surgeon is performing an operation.

The most dignified and impressive personage I saw in Japan was Nishi-Ni-Oh-Me, the champion wrestler. His serene highness came into the dining-room at the hotel one day clad in a dark-blue kimino and barefooted. He moved across the room toward the table with the stride of a Roman senator, and after dinner posed about the hotel for the admiration of the guests like a prize ox or a Percheron stallion at a fair. There was no bravado, but simply dignified deliberation, and he is really a fine-looking man. His stature is enormous, and great tales are told of his strength. One day at an entertainment given at Tokyo in honor of General Yamaji a number of wrestlers were present and performed their customary feats for the amusement of the guests. After Nishi-Ni-Oh-Me left the ring he went to the dressing tent, where a barrel of water had been provided. There was a faucet in the end and a bamboo cup for drinking purposes, but the monster seized the rims of the barrel

The Yankees of the East

with his hands, and, lifting it as easily as he would a bucket, placed the bunghole to his lips and drank a deep draught. Then he sat down in the shade and fanned himself as if he had done nothing unusual.

XXII

Japanese Art and Artists

It is surprising to see how the recent exposition has advertised Chicago in Japan. Everybody knows about it. Three or four years ago the ordinary Japanese tradesman and mechanic knew of the existence of London, Paris and New York, and many of them were familiar with the name of San Francisco as the port from which the steamers sail for their country; but now every school-boy and girl, even the little tots in the kindergartens, are familiar with the name and the location of Chicago and with the appearance of buildings of the exposition, and when an ordinary merchant or mechanic heard I was from that city he looked up with a gleam of gratified recognition as if he had met an old friend. They call the World's Columbian Exposition "Dai Bankoku Hakuran Kwai," which, being literally interpreted, means "all countries — great — objects seeing — meeting place," or, the great place for seeing objects from all countries. There is no reference to Columbus, and

The Yankees of the East

the average citizen over 21 years of age never heard of him, because the discoverer of America is not considered of any special importance over there, and is not half as big a man in the estimation of the people as most of the shoguns.

In visiting the shops and manufactories of Japan you frequently run across Mr. Thatcher's diplomas and sometimes those issued by Mrs. Palmer and Mrs. Meredith to women who contributed to the production of articles that received awards at the exposition. Sometimes you discover them in the most unexpected places—in shabby little workshops where two or three almost naked men are squatting around with their heads bent over something they are manipulating, and their fingers busy with little tools; but it is from such places that the finest specimens of industrial art emerge. The treasures most sought by connoisseurs do not come from the large factories, but are made in humble hovels where some genius is working in solitude and often in privation, with the ardor of a religious zealot, to produce a piece of porcelain or cloisonné that will make him famous forever. Several of the greatest artists in Japan attach no signatures to their products, because they believe that those who value such things will recognize their work without a label.

I have found in the Osaka Mainichi (newspaper) a touching story of one of these imprac-

Japanese Art and Artists

tical geniuses, who, after years of patient effort, has succeeded in producing a new kind of porcelain he calls "gan-ju-yaki" (jeweled ware). His name is Higuchi Haruzane, and he conceived the idea one day when he was trying to remove a flaw from a piece of ordinary earthenware. A certain brilliant effect that was apparent in this flaw attracted his attention and suggested that if it could be applied to an entire piece of porcelain it would add another beautiful specimen to the various classes of ceramics. That was in 1882, and from that time until 1893 he was constantly at work endeavoring to reproduce what had been accidental. One of his most devoted and trusted artists, named Matsuoki, who had worked patiently with him trying to develop the new process, died from a disease that was due to exposure, overwork and insufficient food, and he himself was reduced to absolute destitution before he accomplished the result he aimed at; but he was finally successful, and the first pieces of any consequence that he produced in perfection were sent to the Chicago exposition — vases of porcelain decorated with translucent figures of flowers and birds upon a pure white ground.

The diploma from the committee of awards was the first public and official acknowledgment of Mr. Higuchi's success, and when he received it he went to the cemetery where Matsuoki, his

The Yankees of the East

devoted partner, is buried, decorated the grave with flowers, placed a habachi before the head-stone with a pastille of the most fragrant incense, and then proceeded to read in a loud voice the decision of the committee of awards, so that the spirit of the dead might participate in his triumph.

The remarkable and expensive decorations which Mr. Yerkes of Chicago secured from Japan for his New York residence were made at the Bijitsu Gakko, the Imperial Art school at Uyeno Park, which, curiously enough, occupies a building formerly used as a temple for the worship of Confucius. It is altogether appropriate that the Seido should be devoted to such a purpose during the regeneration of Japan, for since 1868 a million images of Buddha, a million suits of armor and two million swords have become bric-à-brac.

The Bijitsu is under the direction of Mr. Okakura, an artist who possesses a business and executive ability that is very rare in his profession. He has studied in Germany and France, is familiar with England and America, and is in full sympathy with the spirit of modern progress in Japan. He himself designed most of the Yerkes collection, with the assistance of Mr. Van Ingen, the decorator who ordered them. The whole collection is to be placed in a single

Japanese Art and Artists

room in the palace which Mr. Yerkes is now building in New York.

The designs are from what is called the Fujiwara school, and many of them are adapted from the decorations in the Momoyama palace at Kyoto, which was considered the most beautiful building in Japan and to represent the height of Japanese art. The Fujiwara is more ornate and elaborate than other schools, and is not so popular in Japan as the more simple and quiet, but those who are able to discuss such subjects intelligently tell me that Mr. Yerkes secured the most beautiful collection of decorative material that was ever sent out of Japan.

At the art school they teach all branches and have several hundred students, who are under the patronage of the imperial government. Painting, carving, embroidery, designing, lacquer, cloisonné and porcelain work, bronze and marble, silver and gold, gem-cutting and every other feature of the fine arts is fostered by this institution. The pupils in painting do not use easels, but lay their canvas flat on the floor, and all the other work is done in a similar manner.

There is a department devoted to instruction in the ancient Japanese style of painting which Mr. Okakura thinks should be preserved, although it disregards all laws of perspective, light and shadow and anatomy. The ancient

The Yankees of the East

Japanese artist never troubled himself about such matters. Our painters of the impressionist school undertake to render their own feelings in the presence of certain scenes. The Japanese goes a step farther. He not only endeavors to represent the emotions awakened by the memory of the beautiful, but throws behind him all natural laws, and makes a picture that presents the impossible. He does this in portrait painting as well as in landscapes and mythological scenes, and the result is a combination of the beautiful and the grotesque that amuses you while you admire it.

Those who believe in this sort of art call it bold and free and broad, and deny that mechanical symmetry and accuracy in reproduction should be considered in discussing its merits. And the most highly educated people of Japan agree with them. Mr. Okakura thinks that ancient Japanese art should be ranked with that of Greece and Rome, although he admits that it cannot be judged by the same standard or fairly discussed from the same point of view.

One of the most highly educated gentlemen in Japan, who has spent years of travel and was educated in Europe, who speaks English, French and German fluently, and writes upon all sorts of topics for the foreign periodicals, was showing us his art treasures. He brought out first a painting which he said was by one of the most

Japanese Art and Artists

famous artists Japan had produced—worthy to rank with Raphael or Titian : but we, in our innocent Yankee way of looking at things, could not find head or tail to the picture, and asked him what it represented. He replied that it was not a representation of anything in particular, but a fantasy—an original conception of the artist. We thought that was entirely probable, for it resembled nothing that we had ever seen or heard of in the heavens above or in the earth beneath or in the waters under the earth, although the lines were distinguished by a vigor and a dash that any one could appreciate.

“Perhaps you do not admire this sort of thing. Some people do not,” he said, rather apologetically. “Let me show you a portrait of my father. This was also done by a great artist, perhaps the greatest portrait painter that has lived in recent centuries, and it is considered one of his masterpieces.”

It was difficult for us to repress our disappointment as he unrolled the kakemono. The picture represented a noble of the shogun period in court dress of brilliant brocade and gold embroideries and two beautifully lacquered swords poked through his girdle. The drapery was exquisitely done. It was marvelous, but the posture was ridiculous, and there was no more accuracy in the drawing of the face and hands than you see in one of the Japanese dolls that

The Yankees of the East

you can buy at any toy store in Chicago. The great man sat on the edge of a chair, with his legs stretched far apart and a hand spread out on either knee. The head was pushed forward, the hair looked as if it had been done with a blacking-brush, and the face as if the silk had first been whitewashed and then some child had tried to draw the features of a man with his left hand. When the work was held up for our admiration we could only say that it was remarkable, and it was.

The Japanese are undoubtedly superior among all races as painters of birds, flowers, fish, insects and bamboo stems swaying in the breeze; but they have never yet produced one grand historical scene, nor have they ever succeeded in accurately transferring "the human form divine" to canvas. There is certainly no reason why they should not have an accurate knowledge of anatomy. An artist can find models *au natural* in any direction he may look of both sexes and all ages and conditions of men and women. There seems to be no desire for the concealment of the outlines of the person, and those portions which are usually draped in civilized countries are exposed there without the slightest sense of shame.

The farther you go into the interior the less drapery is used, and if you are so disposed it is easy enough to find both men and women almost

Japanese Art and Artists

entirely without clothing in public places any time of day. Of course they are not persons of high social standing, or education and refinement. I refer to the peasant class, but even the upper castes have not been taught the same rules of modesty that we in America and the people of Europe observe. The farmer's daughter has never been told that it is improper for her to go down to the stream and strip off her kimono and take a bath with her father's employes, or any friends that may be visiting the family, and at the hot springs of Yumoto there is no regulation that prevents a party of gentlemen and ladies of the very best society, or a father and mother and sons and daughters going into the same pool at the same time without a stitch of clothing. There, as at all other fashionable bathing-places in Japan, the bath-houses are open to the public, and any one can, with perfect propriety, and without giving the slightest cause for offense, calmly take his seat upon one of the stone benches that encircle the pool and watch a party of young ladies splashing around in the costume they wore at their birth, like the nymphs in Bougereau's pictures.

An arcadian simplicity prevails everywhere, and every one feels and shows a freedom that is innocent there, but in America would call for the interference of the police. The water is always very hot, and when the bathers—men

The Yankees of the East

and women, young and old, tourists or town people, handsome and ugly—are sufficiently boiled, they crawl up on the edge of the basin and sit around and gossip just as the belles of the beach at Narragansett pier and Atlantic City do in their bathing-dresses on the sand.

To a stranger this extraordinary innocence is startling, but after a while he becomes accustomed to it just as he does to the habit the Japanese women have of coming out on the front steps when they want to give baby his dinner. I counted eighty-seven women nursing their babies in front of their houses in the open air between the United States legation and the Imperial hotel in Tokyo one day. And in the hôtels, and even private houses where one may be a guest, in the interior of Japan, it is almost impossible to convince the women-servants that bath-rooms should be used by one person at a time, and that when a person is dressing he prefers to be alone.

These things are peculiar to Japan. I do not know any other land in the world where an edict has ever been issued against nudity, or where the people are required by law to wear clothing. And there it was a concession of foreign sentiment, and not due to any change in the ideas of the people respecting modesty or morality.

It must not be inferred that the innocence

Japanese Art and Artists

which sees no objection in the absence of clothing excuses immorality in a similar manner. On the contrary, the highest degree of morality is found in the interior of the country, where the manners and customs are the nearest to nature.

During the midst of the late war the attention of the authorities was temporarily diverted to the consideration of a rather curious question of ethics. It appears that a young native artist, fresh from the studios of Paris, exhibited at the exposition at Kyoto a very striking picture of a woman contemplating her own unadorned beauty in a mirror. It was the first appearance of the nude in Japanese art, and its display provoked an outburst of indignant protest, although it would cause no comment whatever in any gallery in Europe or America. Until then native artists had ignored the undraped female figure altogether, and confined themselves to the reproduction of foliage and flowers, natural scenery, landscapes, bird and insect life, covering almost the whole field of beauty except that of anatomical symmetry. Their uniform avoidance of the nude implies no special severity of morals, however, but is due simply to the fact that the women of their race are not famous for fine figures, and the unclothed body has always been associated with physical toil. You see gods and mortals represented in gorgeous draperies, but there are no statues of marble or

The Yankees of the East

bronze in any of the public or private collections of art.

The innovation was therefore startling to a conventionalism that has not included such types of beauty within its idea of propriety. The director of the exposition refused to remove the picture on the ground that it represented a recognized school of foreign art, which sooner or later will be introduced into the country, and suggested that if Japan, as is proposed, should hold an international exposition grave difficulties would be experienced if the display of such paintings or nude statuary should be prohibited. He forwarded the protests with a photograph to the minister of education, however, and said :

“ If you, from your official point of view, deem the picture objectionable, or if the authorities consider such a course advisable, I will, of course, remove it.”

But the papers were pigeonholed and no official action was taken. The people who made the protests printed a book in which they presented their reasons for objecting to the introduction of the French school of art into Japan, but curiously enough they only alluded casually to the question of morality. The whole burden of their argument was that a naked woman cannot be considered a type of the beautiful.

The noblest work of art in Japan, and perhaps the grandest example of bronze casting in



THE GREAT BRONZE BUDDHA AT KAMAKURA.

Japanese Art and Artists

the world, is the colossal image of Buddha at Kamakura, one of the ancient capitals of the empire, on the sea-coast, about thirty miles from Yokohama. At the head of a pretty valley, surrounded by a lovely garden and majestic trees, the Light of Asia has sat for seven centuries upon a lotus flower, listening to the incessant surf of the Pacific that pounds upon a broad yellow beach, and splashes with spray two weather-worn granite promontories that rise on either side abruptly from the sea. His head is inclined slightly forward in holy contemplation, his fingers are folded in his lap, his eyes are half closed, his face wears an expression of infinite calm, and in his forehead is imbedded a jewel such as Chinese sages wear in their caps.

The composition is copper, tin and gold, and where it has been burnished by contact the metal is a ruddy brown, but the general surface is dull and weather-stained, with incrustations of green mold where the massive parts were welded together. The height is forty-nine feet seven inches, the circumference of the head ninety-seven feet, the width of the face from ear to ear nineteen feet, and its length from the tip of the chin to the edge of the curling hair, nine feet nine inches. The eye is four feet long, the ear six feet six inches, the nose three feet nine inches and the mouth three feet two inches. There are 830 curls upon the monster's head. The cir-

The Yankees of the East

cumference of his thumb is three feet. The eyes are of pure gold and weigh thirty pounds each.

The idol was erected by the Shogun Yoritomo in 1195, much of the money being contributed by the people.

Within the image is a temple forty-nine feet in height, with an altar and other accessories of worship, and its walls are defaced with the names of thousands of irreverent tools. Like St. Peter's at Rome, the cathedral of Milan, the lion of Luzerne and other great works of man and nature, it must be seen many times to obtain a complete impression, for it is too majestic and imposing for the ordinary mind to absorb all its beauty at a single view. There is a similar statue in Kyoto of gilded wood, and one of bronze still larger at the old town of Nara, but both of them are sheltered by rude sheds which ruin the effect entirely. The Kamakura image is enshrined only in foliage and is worshipped annually by millions of Buddhists from India, Burmah, China and Korea, as well as Japan.

Around the statue is a group of insignificant temples and cabins for the accommodation of priests who protect it. In one of them I saw a woman operating an American sewing-machine, which offered a singular contrast to the antiquity and the art in whose shadows she dwelt. The gateway is a splendid example of religious architec-

Japanese Art and Artists

ture, and on one of the pillars hangs a printed appeal in English, framed under glass, from the superior of the Jodo sect of Buddhists for funds "to restore the ancient temple, to preserve a historic landmark and to serve for the dissemination of the everlasting and immutable law whose doctrines, given to the world by 'The Light of Asia,' the blessed Sakyamuni, have pointed the way through dark and troublesome ages to the holy path and the pure land, and have guided the feet of countless weary pilgrims to the heaven of eternal peace in Nirvana."

"Buddhism is no narrow creed, confined to one community or nation," continues the appeal. "It is the law of the universe, which was before the beginning, and is forever, without end. It is the law of cause and effect. It teaches a divine and transcendent power, vast and boundless as eternal peace, and yet governing the most trifling circumstances of men's lives and providing a means of salvation and eternal happiness and love as benevolent and as welcome as a beacon in a dark night.

"We adore thee, O eternal Buddha!"

I read these lines aloud as I copied them, and then stood thinking for a moment.

"Yes," remarked Haturi, our guide, "Buddha velly good thing."

Kamakura was the ancient capital of the

The Yankees of the East

empire, and was formerly an immense city, but is now only a rural village, composed of the poorer class of farmers. But there is no place in Japan so rich in interest to historical students. It was the seat of the shoguns from 1189 onward to the middle ages, but forests and rice-fields now cover the area that once afforded homes to more than one million people, and nothing whatever, save the great idol and a splendid temple to Hachiman, the god of war, remains to remind one of its ancient splendor. Paddy-fields, millet stalks and garlic now cover the former sites of the proudest palaces in Japan. Even the tombs of the emperors have been swept away by eruptions of the earth and the sea. The air is full of mythology, for some of the chief gods in the Shinto and Buddhist pantheons lived there, and the old-fashioned Japanese gentlemen will insist even now, under the blaze of an electric light and within reach of a telephone, that the stories of their deeds are not mere legends, but historical facts, preserved by the church to bridge over the mighty gulf of mystery, forgetfulness and death that separates modern Japan from the age of fable.

It was there in the year 642 that the Mikado kept his treasures concealed in a cavern, hence the name kama, which means cave, and kura, which is still the term used to describe the fire-proof vaults that rich men erect in their gardens

Japanese Art and Artists

to protect their wardrobes and libraries and treasures of art from thieves and fire. There, also, another Emperor met an invasion of eastern barbarians from China in the fourth century and slew ten thousand men with a single poisoned arrow from his mighty bow. There Hachiman, the god of war, performed some of his greatest military achievements, and other famous chieftains did valiant deeds. They count centuries in Japan as we count decades in America, and when one sits down with a history of Kamakura before him, long processions of priests and princes, soldiers and statesmen, demons and divinities, pass and repass until the mind and memory are bewildered with the multitude of men and events that are identified with this quiet little hamlet.

Earthquakes have now and then startled the Light of Asia from his holy calm, and have made him nod an acknowledgment of the superior authority of nature. Tidal waves have washed his feet again and again, in one of which the entire city was destroyed and a hundred thousand people perished, but his contemplations have been disturbed only for the moment, for the great weight of metal and the massive foundation upon which the statue stands have kept it unharmed.

Kamakura is now a delightful summer resort for Yokohama people who like to sniff the salt

The Yankees of the East

air and enjoy a holiday, and during the autumn months the place is crowded with thousands of pilgrims who come to offer their devotions to the colossal idol and soldiers who worship at the temple of Hachiman, which stands upon an eminence at the end of a long avenue of cryptomeria trees about a mile away.

This temple has been standing almost one thousand years, and during that time has been the Mecca of the military class who governed the country until the restoration in 1868. There were centuries of demoralization and devastation, when thousands of men followed the trade of war for lust and plunder, and the entire empire was given up to castles and to camps. Under Ieyasu, about the time Columbus discovered America, reforms were accomplished, and toward the close of the sixteenth century the military capital was removed to Tokyo, where a certain degree of civilization asserted itself.

Hachiman was the son of the famous Empress Gingo. He died in the year 313, when his military glory caused him to be deified as the god of war. The present building is not so grand as the former temple—which stood for nearly nine hundred years on the crest of the great terrace—and was erected in 1828, but it is one of the finest specimens of temple-architecture in Asia, and for the soldier of Japan will always be a sacred place.

Japanese Art and Artists

So firmly inbred are the instincts of idolatry that most of the great generals and multitudes of the minor officers of the Japanese army came here to worship and leave votive offerings before they left for the late war in China, and the railway trains that ran to Kamakura after the war carried daily squads of handsomely uniformed soldiers and sailors to this celebrated shrine to offer thanks for a safe return and a triumphant victory. The treasury of the temple looks like an armory, so many are the swords and sabers that have been left there as thank-offerings. Some of them are very old and have lain on the shelves of the temple for centuries. There is nowhere a finer collection of ancient military equipments, and a catalogue of the treasures presented to that shrine is a list of the greatest military men that have lived in Japan.

It is a significant fact that modern German tactics and an education in the applied sciences do not remove the superstition from the minds of the people. If proof is wanted of that fact it is only necessary to go to Kamakura, and to the great castle at Nagoya, where the attic is full of little wooden slabs that are furnished by the priests to protect it against fire and other perils.

Buddha is quite as much a historic personage as Hachiman, but is an imported god. He was born near Benares, India, in 557 B. C., six years before Confucius, and is said to have been of

The Yankees of the East

royal blood. At the age of twenty-one the Light of Asia left his young wife and new-born child and became a wandering mendicant, to seek the way of salvation. At last, after years of fasting, privation and reflection, he discovered the truth: that the way to heaven was a calm and holy life, benevolence and love, self-denial, purity and the subjugation of the passions.

Shinto was the primitive religion in Japan, but it was overshadowed by Buddhism, which was imported from Korea in the fourth century. Confucian ethics have been taught in Japan since the twelfth century, and the faith of the people is an amalgamation of the three, which are not contradictory. The old-fashioned Japanese depends for temporal good upon the gods of Shinto, draws his maxims and morals from Confucius, and his hope of eternal life from Buddha.

Behind them is a dead level of inherent paganism that impregnates every caste. Appalled at his own helplessness among the sublime mysteries of nature, the uneducated Japanese worships the shadows upon his own mind, and accepts the superstitions that are suggested by the priests in explanation of what he does not understand. He peoples the earth with invisible spirits, who control and regulate affairs, and bring good or evil as they feel disposed, so that they must be appeased and propitiated by rites and incantations, by sacrifices and offerings of

Japanese Art and Artists

money. Christianity was welcomed and investigated by many educated men, but most of them when they discard their native religion become materialists. They go from one extreme to the other. There is no doubt that Buddhism is in a state of decay—decay from rottenness and corruption. The thinking men of Japan today have no religion.

With the infusion of foreign ideas and the disintegration of the old frame-work of politics and society, there was a weakening of the ties of loyalty and obedience which gave shallow and hysterical people an opportunity to make demonstrations that caused concern among the serious and conservative. A society of half-bred students, called the soshi, was organized, who attempted to reform society, religion and politics, and dictate the policy of the government. It seemed for a time as if they might break out in a revolution like the Tai Ping in China, and they may yet give trouble. In 1892 the government gave substantial encouragement to the Shinto priests, who preach practically nothing but patriotism, and provided that the portrait of the Emperor should be exhibited and saluted in every school, and the allegiance of the people to his sovereignty is thus implanted in the minds of children, and daily confirmed.

XXIII

Odd Things You See and Hear of

One sees lots of odd things in Japan, and Mr. Kaneko, the assistant minister of commerce and agriculture, told me that he was writing a book on the peculiarities of his people.

Newsboys do not cry their papers on the streets, but have little bells attached to their girdles, which jingle as they move along. Street peddlers, however, pound drums, blow bugles and make no end of noise. There is a man going about the streets selling patent medicines who wears a uniform like a British soldier. He plays a tune on a bugle and then beats a drum. Groups of magicians and dancing girls accompany confectionery peddlers through the streets. Jugglers are also itinerant. They have no stated place to give their performances, but travel the streets with their kits, and go through their tricks wherever they can get a crowd to witness them. The same is true of acrobats, who are distinguished by red flannel turbans, with long streamers hanging down their backs.

Odd Things You See and Hear of

Messenger boys in Japan always run at the top of their speed, and the postmen—who wear a neat blue uniform in winter and white linen in summer, with a blue or white hat shaped like an inverted washbowl—travel their routes at a jog trot.

There is no excuse for untidiness in Japan. You can get a hot bath for 1 cent and laundry work is 15 cents a dozen.

Little children at the kindergartens and primary schools wear brass tags upon which their names and residences are inscribed.

It is considered a great advantage by Japanese tradesmen who are seeking the custom of tourists and curio-hunters to have an American name, and some of them have been imposed upon by conscienceless wags to whom they have applied for suggestions. "Whisky Boy" is the leading jeweler of Yokohama; "Cock Eye" is a fashionable tailor and ladies' dressmaker; "George Washington" keeps a picture store; "Handy Andy" is a barber, and other natives with similar titles, which they consider very dignified and respectable, are engaged in business on the principal streets of that city. One sees familiar signs like "Dew Drop Inn," "Sailor's Snug Harbor," "The Last Chance" and "Happy Hollow" hanging over the entrances to Japanese saloons, and one very confiding liquor seller, who applied to an ironical American for a

The Yankees of the East

proper sign to hang over his place of business, got this:

"SIN AND SORROW SOLD HERE."

"Whisky Boy" came by his name when he was the servant of a bibulous Englishman who lived there some years ago, but has long since gone to a place where there are no bars or bottles. His constitution required stimulants very frequently and he used to roar "Whisky, boy!" at his servant every half-hour or so all day long in a tone loud enough to be heard throughout the house. The particular servant who attended to his spirituous wants got his nickname in that way and he clings to it as if it were an heirloom.

"George Washington" was christened by Mr. James R. Morse of Yokohama, to whom he came for assistance in adopting a title that would attract the trade of American tourists.

The queer signs that appear on the streets in Japanese cities are evidently the result of a close study of English-Japanese phrase-books.

The syntax of some of the advertisements is amusing. One tailor announces "Stylished suits made of the very moderat price." Another informs the public of "Special attention given to clerical and sporting suits."

One man advertises that he is "A Dealer in Coke and Coal for both Ship and Land."

Another announces that he has "Patent

Odd Things You See and Hear of

Shoes of Iron Bed" for sale, by which he probably means castors.

"Phothagropist" is over the entrance to a photograph gallery and "Tobacco Nist" over a cigar-shop. Over a clothier's is the word "Tailershep" and over a shop for the sale of Oregon flour is this legend:

**"AMERICAN WASHINGTON FLOUL OF WHOLE
SALE."**

One of the most difficult spells that the English has suffered in Japan is found on an awning over the entrance to a shoe-shop near Uyeno park in Tokyo, as follows:



The Yankees of the East

A Yokohama jeweler informs the public as follows:

"Our shop is the best and obliging worker that have everybody known. Work own name or monograms on any design or orders. We can works how much difficult job with lowest price insure. Please try. Once try."

After much inquiry I found that "Gold Tail Shop" was intended to mean a high-class tailoring institution, the word gold being used because it describes the most superior of metals, as the word diamond is used on the trade-mark of a match company.

"Cow's Meat and Pig's Meat Here" is familiar to people who visit the temples of Tokyo, and near by is a "Maker of Curiosity Shop." Another artist struggles with an idea as follows:

"Embroidery stuf and worke hat hanger or screen for purpose to any design and make wall paper."

"Kinds of Glas" is intended to mean varieties of glassware, while "World Name Wine" means a famous brand. "Berbar" means a barber. "The Improved Milk" means milk sterilized and put up in bottles. "Internal Railway Baggage Merchant's Office" means a forwarding agency.

It is observed on one of the principal streets of Tokyo that there is a "Carver and Gilder for Sale," and that a certain amiable gentleman

Odd Things You See and Hear of

sells "The Ribbons, the Laces, the Veils, the Feelings." He probably means rufflings or veilings by the last word. Another announces himself with unconscious candor as a "Ladies Out Fatter," while still another offers "To Sell the Insurable Watch," and another "The Best Perfuming Water Anti Flea." Over the entrance to a pawnbroker's in Tokyo is the following daring announcement: "Sowing Machine and Warious Article Belonged to Sale Repaired and Buy Here. Moderate Prices." While on the door of a school house in Nagoya is "Cheminary English is Night," which means that the literary gentleman who lives there desires the public to know that he keeps a night school for instruction in English.

In one of the hotels at Kyoto is the following notice :

NOTISS.

**ON THE DINNING TIME NOBODY SHALL BE
ENTER TO THE DINNING ROOM AND DROW-
ING ROOM WITHOUT THE GUESTS ALLOW.
ANY DEALER SHALL BE HONESTLY HIS
TRADE. OF COURSE THE SOLD ONE SHALL
BE PREPARED TO MAKE UP HIS PASSAGE.**

The author of the above is supposed to mean that nobody who is not stopping in the house shall enter the dining-room or the drawing-room without an invitation from some guest, and

The Yankees of the East

that dealers who come to the hotel to sell goods must guarantee the articles they offer.

One of the novel ideas of decorative effect in Japan is to catch fireflies, keep them in a cage or box of wire until you have company, and then release them in the garden for the guests to admire and talk about. Men peddle caged locusts (cicadas), singing crickets and other noisy insects on the streets of cities.

There are 80,000 characters in the Japanese language.

She-hon-gok-ko in Japanese is a normal school; kaggo-gak-ko is a technological school and yo-chi-en a kindergarten.

Every coolie has his business or the name or trade-mark of his employer stamped or embroidered upon his kimono—the loose tunic which all Japanese men and women wear. If he is a carpenter or a bricklayer, if he is a porter in a store or a tea-dryer for Middleton & Co., or any other firm, he has that fact emblazoned in large characters upon his back, or upon what corresponds to the lapels of his coat. If he is a footman or a coachman in a private family he has their coat-of-arms or monogram upon his kimono in the middle of his back, or if he is driving for a livery stable he will carry its advertisement around with him in a similar form. And, by the way, a footman is a footman there. He does not sit upon the box with the coachman

Odd Things You See and Hear of

to keep him company and look fine, and confine his exertions to opening the carriage door for my lady, but he usually runs along before the carriage in the middle of the street, or by the side of the horses. Sometimes, if his employer is indulgent and does not keep him under very strict discipline, he steals a ride when he gets tired by jumping on behind, with his feet upon the axle or springs of the carriage, and his hands clinging to the back of the box or the cover.

Even the street scavengers carry their official titles around with them, and their kimonos are marked "Board of Public Works, Street Cleaning Department," or something like that.

They use the American brass baggage check upon the railways.

The express service is cheap and excellent. One day we had eight small packages to send from Tokyo to Yokohama. They left the hotel at the former place about a half an hour before we did, reached the hotel at the latter place about half an hour after we arrived there, and the charge was 70 sen (35 cents).

The telegraph service is also prompt and reliable. You can send a message of ten characters in the Japanese language to any part of the empire for 15 sen, which is $7\frac{1}{4}$ cents in our money, but 5 sen a word is charged for messages in a foreign language. Sometimes, however, it

The Yankees of the East

requires two or three Japanese characters to express the meaning of a single foreign word.

There is no decoration on the walls of Japanese houses. The woodwork is usually polished in the natural grain or covered with lacquer. The walls are always of some soft gray color, without the slightest thing to vary the monotony. The ceilings are usually of polished cedar in small panels. The partitions are made with sliding screens, many of them being simple frames of pine wood, with windows of oiled paper or stained glass; but, in the reception-rooms and other portions of the lower floors where company is entertained, they are often of beautiful lacquer and gold work, and are sometimes painted by famous artists. Some of the screens are very valuable. A single one may be worth as much as all the rest of the dwelling. The only other ornaments are placed in a little recess called a "takomona" which is raised about six or eight inches from the floor and is considered the place of honor. The Emperor would sit there if he ever visited the house, but, as he does not enter the homes of his subjects under any circumstances, his statue or his portrait is often placed instead, with an ancestral tablet, a kakemono, or picture roll, and a vase of flowers.

The Japanese address letters the reverse of what we do, writing the country first, the state

Odd Things You See and Hear of

or province next, then the city, the street and number, and the name last of all ; which, when you come to think of it, is a very sensible method, and would be encouraged by our postmen and the distributing clerks in our post-offices.

The Japanese carpenter has the blade of his plane fastened edge upward in the top of his bench, and shoves the board or the plank across it. He pulls his saw toward him, instead of shoving it away from him, with his weight upon it.

The needlewoman sews from her body instead of toward it. The eye of the needle is at the point, and the thread is not cut from the spool until the seam is finished, but is drawn along through every stitch. She uses a paper thimble, oiled and waxed, instead of a metal one.

When you buy a few yards of cloth the merchant always unrolls the whole piece and cuts it off the inside end, in order that you may not have to take the part that is faded and shopworn.

A tailor makes the lining to a garment first, and cuts out the cloth from it as a pattern.

Horses are hitched tail first in the stall, fed from nose-bags, and an arrangement that looks like a hammock of knitted rope holds the hay. The mane and the harness-fastenings of the horse are on the left side, and the rider mounts from the right side.

The Yankees of the East

A Japanese book begins at the last page and reads from right to left instead of the reverse, as with us. The lines run up and down the page, and the "foot-notes" are at the top. The first column of a newspaper is on the right-hand edge of the page, and the favorite place for advertisements is in the middle instead of at the top or bottom of a column.

Every house has a garden behind it, with foliage plants and flowers, concealed from the public, and generally a little fountain and a basin of water with goldfish in it, while the apartment which we conceal as much as possible is usually conspicuous near the front entrance.

The Japanese build the roof of their house first upon the ground. It is then raised and the walls are placed under it. The walls are usually of braided bamboo, plastered inside and out, then covered with clap-boards or a heavy coating of stucco. Wooden houses are seldom painted, but the natural color of the wood is allowed to ripen. Stucco houses are painted black, and the surface is polished, so that it shines like a new stove.

The keys to Japanese locks turn in the opposite way from those of ours, and the lock is placed upon the jamb instead of the door.

Articles upon the bills of fare in hotels and restaurants are numbered, and you order by number instead of the name. This is a great



THE WONDERFUL LANTERN AT NIKKO.

Odd Things You See and Hear of

advantage to people who do not understand the language or know how to pronounce it.

Police and railway officials carry paper lanterns, marked with their names and numbers and other useful information.

There are no eating-houses along the railway lines, but tea is served at every station, with neat little wooden boxes filled with rice and other cold food, with a pair of chop-sticks slipped through the cord with which they are fastened. A pretty earthen pot of tea and its contents, including a cup, costs only two and a half sen, which is one and a quarter cents in our money, while the box of lunch costs five cents.

The little economies that have made Japan so rich may be noticed everywhere. The dust of charcoal is gathered up and mixed with the chaff from wheat, barley and other grains and with chopped straw. It is then moistened into a paste, rolled into balls about as big as a billiard-ball and makes excellent fuel.

All the great irrigating canals are used for navigation also. They are walled up with stone and will last forever.

They make wrapping-twine of old newspapers by cutting them into strips and twisting them into cords as we used to make lamp-lighters in the United States when matches were expensive. Merchants keep their clerks busy at that sort of work when business is dull.

The Yankees of the East

Nearly all the hills of Japan are covered with cultivated forests.

The first question asked of a stranger in Japan is, "Oh kuni wa?"—"What is your honorable country?"

The Japanese wheelbarrow is a net of rope hung by four cords to either end of a pole, which is balanced on the shoulder of a coolie. Single large ones are attached to the middle of a pole and carried on the shoulders of two men. In digging excavations, in grading on roads and railways, and in all similar work, earth and stone are carried in this way. Ships are loaded with coal by several hundred half-naked men and women who pass it along from one to the other in little straw baskets about as big as a wash-bowl.

The public printing office is called the In-setsukioku.

In nearly all the cities of Japan, particularly in the quarters where the poorer people live, you see little bunches of vegetables like soup stock hung up over the doors of the houses, which are supposed to ward off cholera.

In the country towns bunches of dried lizards are sold in the markets and at tea-houses, which are ground up into a powder and used in making a tea. This remedy is supposed to cure cholera morbus, cholera infantum and other

Odd Things You See and Hear of

diseases of the bowels, and is given to young children as a preventative.

When a boy is born into a Japanese household no effort is made to conceal the fact, and it is usually the custom to display paper models of the carp—a fish supposed to represent prosperity—from a flag-pole in front of the residence of the happy father. The carp is believed also to be the strongest of fishes, able to swim up the most rapid streams. The prayers offered at the temples by the father and friends of a new-born youngster ask that he may have similar energy and strength.

At Kyoto we saw the word “fruit” on the bill of fare at the hotel, and when we called for some the waiter brought us roasted peanuts, which are considered a great luxury.

There are very few vehicles in Japan. The streets of the cities are usually too narrow for carriages, and you find them only in Yokohama, Tokyo and Kobe, where there is a large foreign population. Most of the transportation in the country, as well as in town, is done by manpower on two-wheeled carts, and it is amazing how much a couple of coolies can haul.

They usually have ropes passed around their shoulders hitched to the axles, while they steer the vehicle with a long tongue. The carts are heavy and clumsy, but the roads are smooth and hard.

The Yankees of the East

Railroad tunnels and culverts are usually made in the form of a Moorish arch like a horse-shoe.

There are no chiropodists in Japan. The people go bare-footed except for straw and wooden sandals and tabis, which are low stockings that fit closely over the foot. When it rains they put on high wooden clogs, which are held to the feet by cords that pass over the instep and between the first two toes. There is a Chinese chiropodist in Yokohama who attends to the feet of foreigners, but the Japanese who wear the native costume never need his services.

Japanese kites do not have tails, but a lot of thongs are rigged upon them like an æolian harp, which makes a noise like a buzz-saw.

The Japanese fold the kimono from left to right upon the living and from right to left upon the dead, and it is a very bad omen to get mixed up on that matter, as foreigners usually do.

The children in the public schools are uniformed according to grade.

The only lottery in Japan is owned and managed by foreigners on the foreign concession in Yokohama under the protection of the consul of a European nation, in violation of the laws. It was formerly conducted by an American, and was started with American capital; but when the Japanese government complained of it the Consul-General of the United States ordered it

Odd Things You See and Hear of

off the reservation. But instead of closing out, the institution was transferred to a nominal European ownership, under the jurisdiction of a consul who approves of the lottery business and protects it.

The laws against gambling are very strict, as are those against opium-smoking. The only places where opium-smoking exists to any degree are in the foreign concessions in Yokohama, Kobe, Nagasaki and other ports. There it is not interfered with. Last summer in Tokyo two men were sentenced to two years' imprisonment each for indulging in the vice, and the man who sold them the opium got six years.

On the Fourth of July the Japanese shouted "Bei-koku banzai!" whenever they saw the United States flag. "Koku" means country, "banzai" means live forever (literally ten thousand years), while "bei" is the term used in both China and Japan to describe America.

The roofs of the houses are thatched with straw, sometimes two feet thick, or ornamental steel-colored tiles of porous clay. Modern slate is being introduced, however, by the government. In the country people plant the iris and other flowers at the apex of the roof, which adds much to the picturesqueness of their dwellings. This custom is said to have originated in an ingenious method adopted by the women to evade an edict of the shogun. They used upon their

The Yankees of the East

faces a powder made from the roots of a certain plant which disfigured them and ruined their complexions, and he issued an order prohibiting its further cultivation "in the ground." Therefore they planted it on the roofs of their houses.

The Japanese yell "Oi! Oi! Oi!" into a telephone. The Spaniards call "Oyez."

The soldiers wear on the top of their knapsacks little tin arrangements that have given rise to the story that the entire army in China was furnished with field glasses. But they are not field glasses at all, but only little cylinders which contain a day's ration of rice.

Before every temple is either a fountain or a tank filled with running water, where people may bathe their hands, and their faces, too, if they please, before they say their prayers.

There is a suggestion of Palm Sunday in the custom of hanging a little bunch of green over the door of a dwelling on the first day of June.

The farmers train their pear trees over trellises as we train our grapes.

On nearly every block in Japanese cities is a public oven where, for a small fee, housewives may have their dinners and suppers cooked for them. It is a great measure of economy. They prepare the dishes ready for cooking at home, then take them to the oven, and while they are cooking sit around and gossip with

Odd Things You See and Hear of

others who are there on the same errand. This saves them the expense of fuel and an oven of their own, and in hot days their houses are not heated up by the fires.

The "soroban," or counting machine, is used by everybody—in the banks, shops and counting-houses.

All of the cashiers in the large commercial houses of Japan, particularly those of foreigners, are Chinamen, and are called "shroffs." They have a guild, whose headquarters is in Hong Kong, and the whole guild is responsible for each member. In other words, each shroff has every other man in the guild on his bond. The employment of Chinamen for this service is explained by the statement that, as a rule, they are more accurate and honest than either Japanese or foreigners. A Chinaman will cheat you if he gets a chance, but if you trust him with money it is perfectly safe; and if he makes a contract or utters the words "Can do!" he may be depended upon. The Japanese are not so reliable. The manager of the Hong Kong and Shanghai bank, in a public speech at a banquet given him recently, when he was retiring from active business after a service of forty years, declared that he had never known a Chinese defaulter. But in Japan they tell of two. One Chinese shroff ran away with about \$50,000 of his employer's money, and another forged orders

The Yankees of the East

upon the government customs warehouse by which he secured 84,000 cases of kerosene oil and sold it for his own benefit. Before his dishonesty was discovered he retired from the employment of the company, and his whereabouts are unknown.

Mr. Georges Racine, the buyer for a large Paris silk and fur house, told me that in dealing with Japanese he always made written contracts with a heavy forfeit, but never required any writing from a Chinaman, whose word is as good as his contract. Mr. Racine says: "If a Chinaman says 'Can do!' to me it is equivalent to a bond with good security."

It is also the custom of foreigners in Japan to employ Chinese superintendents or foremen to take charge of Japanese laborers. These are called "compradors." It is also customary for business men to have a Chinese "banto," who is a sort of private secretary, confidential clerk, valet and messenger combined. A business house requiring a large number of laborers contracts with its comprador to furnish so many coolies at a fixed price a day, and he gets his commission or "squeeze" out of the coolies—perhaps one or two cents a day from each.

A foreign merchant in Yokohama very seldom handles any of his own money himself. His shroff will not permit it, but receives all that is paid in, pays all bills, keeps the bank account,

Odd Things You See and Hear of

and is the only one who knows the combination of the vault in which cash is kept. If his employer wants money he writes what they call a "chit," which is equivalent to a bank check, and it is cashed by the shroff just as it would be by the paying teller of a bank. It would be quite as irregular for the president of a bank in the United States to take in or pay out cash as for a business man in Japan to do so if he employs a shroff.

The street cars in Tokyo charge only one sen for a ride—that is, half a cent.

They make their own bicycles in Japan now and call them jin-ten-sha, which means literally man-wheel-vehicle.

There is a Chinaman in Yokohama named Ah Look.

The most rapid growth in the exports of Japan is in floor mattings, which now go to the United States and Europe in lots of one hundred thousand bales at a time. The second increase is in cotton rugs.

Rear-Admiral Matsumura and Commodore Kunitomo of the Japanese navy, who covered themselves with glory during the Chinese war, are graduates of the naval academy at Annapolis. The vice-minister of education in the Japanese cabinet is a graduate of Cornell University, the vice-minister of finance of Yale, and the vice-minister of agriculture and commerce of Harvard.

The Yankees of the East

The Japanese use paper towels and napkins and wrap their packages in cloth.

No betting or pool-selling is allowed at wrestling-matches, horse races or any other public sports.

Breakwaters and dams are made by filling long bamboo baskets with stone and sinking them one upon the other.

In the rural districts of Japan one often sees houses and fences built of charred wood that looks as if it had narrowly escaped destruction. The boards are intentionally passed through a fire to prevent decay and the ravages of worms. Ropes and fish-nets are preserved by soaking them in the juice of the persimmon.

Rivers are often raised above their natural beds for irrigation purposes and the railroads run under them through tunnels.

When a Chinaman or a Japanese says that any article "belongs proper kind," he means it is all right. When he says it is "ichiban," he means it is first-class. When he refers to a "learn pidgin," he means an apprentice, and if he mentions a "joss pidgin," he means a missionary.

A gentleman remarked to the waiter at dinner that the chicken was very tough.

"No guess he chicken belong this year," was the reply.

When the passengers on the steamship City of Rio de Janeiro were going to sing hymns one

Odd Things You See and Hear of

Sunday the captain told one of the Chinese boys to bring the hymn-books. He hesitated a minute and then said :

“No sabe.”

“Joss sing-song book,” remarked the captain, and the boy responded :

“All light.”

At the commencement exercises of the Imperial University at Tokyo in 1895, eighty-six students were graduated in law, twenty-five in medicine, twenty-eight in engineering, twenty-six in literature, seventeen in science and twenty-five in agriculture.

There are hospitals for contagious diseases in every city in Japan, and the recent excitement about cholera has demonstrated the value and efficiency of the public-health service. Every physician is required to report the name and disease of every one of his patients at police headquarters every morning, and deception is punished by a heavy penalty. Wherever a contagious disease appears it is taken charge of by the health authorities, the patient is removed to a hospital and the place is quarantined until thoroughly fumigated. The hospitals are conducted upon a combination of German and Japanese systems. Nearly all the instructors in the medical schools have been Germans, and nearly all the young men who have gone abroad to study medicine have attended German univer-

The Yankees of the East

sities. It is perfectly natural, therefore, that they should make their influence felt. The hospitals look comfortless compared with ours, because the patients sleep on the floor.

The Japanese bury their dead with great ceremony. Until recently all funerals were conducted by Buddhist priests, even those of the Shinto priests themselves, but now the Shintoists are allowed to bury their own believers. The Shinto coffin is a square box, and the corpse is fitted into it in a sitting posture, with the head bent to the knees. In a Shinto funeral professional mourners are employed, who precede the coffin, which is carried like a sedan chair, suspended from long poles. The mourners carry banners from the temples and large clusters of artificial flowers, and are followed by the family of the deceased in carriages, kagos or jinrikishas. White is the color of mourning among the Shintos, as it is in China, but at funerals conducted according to the Buddhist ritual the pall-bearers wear dark-blue, and are followed by shaven priests, who carry curious representations of the lotus flower in white or gold. The Buddhist ritual used at both the house and at the grave is very impressive, but there is never music. The family are usually followed to the grave by a large concourse of friends on foot, who return with them to the residence of the dead and are feasted with sweetmeats and sake.

XXIV

The Political Crisis in Japan

While the people of Japan fully appreciate the privilege of constitutional and representative government, they are not entirely satisfied. The exercise of the limited liberties that have been given them has sharpened their appetites, and they want more. Ever since the first parliament assembled in 1890, until the declaration of war against China in September, 1894, there has been an active, and at times an undignified, demand by that body upon the throne for an extension of legislative power. It insists upon controlling the cabinet and the appropriations.

The Japanese Ministry is independent of the Diet, and responsible to the sovereign alone. The ministers may or may not be members of Parliament. In fact, but few of them have been, but the possession of portfolios gives them the privilege of the floor and the right to participate in debates, although they have no vote unless they are regularly elected by a constituency.

The Yankees of the East

The budget, or the estimate of appropriations necessary to sustain the government, with the exception of the Emperor's privy purse, and certain other allowances that are permanently fixed by law, are submitted annually to parliament, with the expectation that the money asked for, or as much as may be considered proper, will be voted from the public treasury. But, if the parliament for any reason shall fail to thus provide for the ordinary expenses of the government, there is a clause in the constitution which extends and continues the appropriations of the preceding year.

Thus parliament has no control over the purse-strings nor the executive departments of the empire, and its first three sessions and a part of the fourth were chiefly devoted to assaults upon the existing system for the purpose of extending its own authority and responsibility. Addresses to the throne, resolutions of censure, declarations of principles and refusals to approve the budgets were unavailing, although they were persistently reiterated for four years. The struggle was reaching an acute stage when war was proclaimed. In an instant the patriotism of the people was aflame. These issues were absolutely ignored, political differences were forgotten, and the parliament, without a question or a dissenting voice, sprang to the support of the ministry, voted every dollar that

The Political Crisis in Japan

was asked for, and unanimously adopted every measure that was recommended. And, furthermore, there was not a newspaper nor a political association that did not promptly approve the action of the executives, and indorse with enthusiasm the support that was given them by the parliament.

This display of national pride and patriotism is without precedent in any nation. Every man and woman, from the princes to the coolies—all classes of society, the members of all religions, merchants, farmers and laborers, were welded together for the war. There was not a note of discord from any quarter when the national hymn was sung, nor was there any need of going outside the country for money or resorting to conscription to recruit the ranks. Every able-bodied man in Japan was anxious to enter the army. Every soldier's proudest hope was that he might be placed in the front rank of the battle. Mothers and fathers were willing to sacrifice their sons, and wives their husbands, provided they fell with their faces to the foe, as every Japanese soldier has fallen. In Japan loyalty to the Emperor and filial devotion rank above religion. The cornerstone of the whole social system is patriotism, and that great trait of the native character has been aroused to such intensity as to reach fanaticism. As a leading English writer asserted, "An inordinate love of

The Yankees of the East

country controls the Japanese in everything, good and bad."

There are those who believe that Marquis Ito, the prime minister, appealed to this "inordinate" patriotism for the purpose of averting a domestic revolution, and used the universal contempt and hatred of China as a solution of the constitutional problem. He is an exceedingly wise and sagacious man. He is one of the ablest statesmen of this age, and no one understands his countrymen more thoroughly than he. He has a nerve that never quivers, caution equal to any emergency, and his *coup de etat* was successful for the time being. But he was not able to foresee the complications that arose later from the interference of Russia, France and Germany in disarranging the terms of peace, and requiring the surrender of the Liao-tung peninsula and other spoils of victory.

While it is no doubt fortunate for Japan in some respects that she was forcibly relieved of the expense and embarrassment of maintaining an army and a government in the conquered territory, which would have added little to her wealth and prosperity, and been a continual drain upon her resources, it was nevertheless a profound humiliation, that enraged and embittered the entire nation. The action of the ministry in submitting to the demands of the European powers was emphatically condemned by the

The Political Crisis in Japan

public and the press, and for a few weeks during the early summer of 1895 Japan passed through the most critical period of her history.

The interference of Russia in the plans of Japan for the reformation, of the government of Korea, and the apparent purpose of the Czar to control and occupy the Hermit Kingdom as a terminus for the great Siberian railway, aggravated the discontent. The postponement of the usual meeting of parliament in the fall of 1895 prevented an outbreak of dissatisfaction with the ministry for submitting to the dictation of the European powers, and, by clever political management, when it assembled in February, 1896, Marquis Ito and his associates succeeded in consoling the opposition, so that the policy of the government was sustained by a vote of 170 to 103.

There is little doubt that it is for the advantage of Japan to leave the development of the Korean peninsula to Russian enterprise, but a hysterical people did not stop to consider that. The degradation and helplessness of the Korean government and people almost passes comprehension, and, in undertaking the proposed reforms, the Japanese accepted a responsibility they are scarcely competent to assume. Whereas, whatever Russia does to develop the enormous natural resources of Korea will directly benefit Japan. Russia is an agricultural nation, with an

The Yankees of the East

area that includes more than a fourth part of the world. Most of it still in a primitive condition and much of it in a state of semi-civilization. Japan is rapidly becoming one of the great work-shops of the world, with almost every acre of her limited territory in a high state of cultivation, and an industrial capacity that can scarcely be measured. The settlement and development of Asiatic Russia and the Korean peninsula will provide the raw materials Japan requires, and at the same time furnish a market for her manufactured merchandise that will be convenient and profitable. And what is equally important, the extension of the Siberian railway to Fusan, the southernmost port of Korea, only a few miles from the Japanese coast, will afford direct and rapid means of transportation to European markets that are now reached only by circumnavigating the vast continent of Asia, a distance that equals more than one-half the circumference of the globe, and requires from fifty to sixty days of sailing by steam. At the same time, the Japanese will be able to apply their surplus energy and capital and population to the development of Formosa, whose mines, forests and agricultural resources are equal to, if they do not surpass those of Cuba, and will be a continual and increasing source of wealth to the people and of revenue to the government.

The Political Crisis in Japan

The future will demonstrate that the intervention of the European powers and the occupation of Korea by Russia was a blessing to Japan, but the precocious and plucky people of that little empire are at present difficult to convince on that point. Nor was it easy for them to realize the wisdom of avoiding a war with a powerful nation like Russia, with France at its back, even at the sacrifice of national pride. Japan was not prepared for a contest upon even terms, and the result of hostilities with Russia would have been not only humiliating but disastrous.

It is impossible to predict, and difficult to conjecture, what may occur in the future, either in her domestic affairs or her foreign relations ; but the patriotic spirit of the people, and their willingness to fight any nation, upon any terms, at any time for the defense of their honor or the vindication of their rights, is greatly to be admired. While the war with China was not a fair test of the military power and resources of Japan, it nevertheless developed a devotion, a courage and a national ambition that is phenomenal, and exhibited to the world her progress in civilization with an emphasis that could scarcely have been otherwise displayed.

The spirit of the people may be judged by an announcement for a teachers' convention in Kyoto. It read as follows :

The Yankees of the East

“The sole aim of education is to establish a foundation for the social system by means of the development of the abundance of our national wealth on the one hand and the expansion of the national power abroad. Now that the war between Japan and China has shown the dignity and power of our country to other nations, the national fortunes are to be increased by commercial and industrial pursuits. The spirit of patriotism which has been nourished for 2,500 years has at last found an opportunity to exhibit itself, and now there is a chance for us educators to stimulate true nationality and nourish the national power as a grateful act of appreciation of this glorious period.”

After this a list of topics to be discussed at the meeting is enumerated. The following are samples :

“What shall we do to inculcate the spirit of glory in war and the endurance of hardship among the young of the nation ?”

“Should real guns be used in school military actions or wooden ones ?”

“Shall pupils in the public schools be taught fencing as well as marksmanship ?”



A JAPANESE CEMETERY.

The Political Crisis in Japan

THE JAPANESE NATIONAL ANTHEM.

Ki - mi ga yo wa Chi - yo ni
ya - chi - yo ni Sa - za - re - ish - i no
I - wa - o to na - ri - te Ko - ke no
mu - - su ma - - de.

" May the life of our Sovereign be thousands, eight thousands, of ages,—until the pebbles become the moss-grown rocks!"

For several weeks after the enforced return of the Liao-Tung peninsula to China, by the intervention of the European powers, all Japan was in a state of suppressed agitation. There was the prospect of a political eruption at any time. It was a matter of serious apprehension among foreign residents, as well as with the government, until the radical element was persuaded to abide by the will of the authorities, for there was no telling when or where an outbreak might occur. Many people thought

The Yankees of the East

an attempt at revolution would be a good thing for the country ; that the pressure would be permanently relieved by letting off a little steam ; that it would afford the government an excuse for exercising a little wholesome discipline upon a faction of malcontents who have been a source of constant irritation ever since civilization has been blossoming in Japan, and that at the same time, and, what is most important of all, it would keep the army engaged in active service and protect it against infection from the dissatisfied elements and critical politicians.

That was the most serious problem the government had to meet. Four hundred thousand men, more or less, drawn from all grades of society, but mostly from the lower classes, had been actively engaged in war, either in China or Korea. Having been compelled to surrender the captured territory, this army must of necessity come home, and the greater portion was disbanded within a few months. It brought cholera and other contagious diseases, and a spirit of dissatisfaction and disappointment that was even worse. The soldiers did not have half enough fighting to satisfy their greed for gore and glory. They had only tasted blood, and there is plenty of the savage still remaining under the skin of the Japanese peasant. Furthermore, they saw the choicest fruits of their victory snatched away from their government, and when

The Political Crisis in Japan

they were exposed to the fever of indignation and resentment that pervaded the entire population, they were a hard lot of men to handle.

Many of the soldiers belong to the samurai class. Their fathers were professional fighters, and many of them are not too old to have been themselves trained as retainers of the proud daimios, or feudal lords, who ruled Japan before the reformation and the adoption of constitutional government. They are well born and proud, and without the sense of fear. They used to commit suicide whenever they could not avenge an insult, and are still extremely punctilious in the observance of their own code of honor. When the change came that turned two million of Japanese swords into bric-à-brac the government found great difficulty in providing them with peaceful employment and preserving discipline among those who were organized into a standing army, with modern arms and modern methods.

It was only a few generations ago that the soldiers of Japan carried grotesque banners, pounded gongs and wore hideous lacquer masks to frighten their enemies, and were led to battle by a man with a fan in his hand. The infantry-men wore chain armor, carried long bamboo poles with knives lashed to them, and fought with immense two-handled swords.

The soldiers returned by brigades from the

The Yankees of the East

seat of war and were disbanded in various portions of the country. The streets were full of marching columns, followed by the excited and patriotic populace. The railway stations, the tea-houses and other places of resort were crowded with the heroes just back from Korea relating to their admirers the story of their experience and the incidents of the war. The bands came down the street, at the head of columns of infantry, playing "Marching Through Georgia."

The soldiers were received with great enthusiasm by the people, but the public temper was shown in a very decided manner when Prince Komatsu, the generalissimo of the army, landed at Kobe to place his sword at the feet of the Emperor and render him an account of his achievements. He was escorted from Port Arthur by a large fleet and welcomed with the highest honors and the greatest ceremony that could be paid to any man except the Emperor, but it was all official. There was a large military escort, the public buildings were decorated with quantities of bunting and banners and lanterns; there were bands in every direction, and groups of school-children carrying flags and singing patriotic songs. In the evening the public places were handsomely illuminated, and thousands of dollars were spent for fire-works. But there was a conspicuous lack of enthusiasm

The Political Crisis in Japan

among the people, although Prince Komatsu had always been a popular favorite, and is entitled to much credit for the management of the war. Very few private houses were decorated or illuminated. There seems to have been a studied display of coolness and resentment for the purpose of impressing upon the government the public dissatisfaction with its policy. So marked was this that there were quarrels between the owners and the tenants of certain property in regard to its decoration, and there were two suicides one day, both due to chagrin over the policy of the government and its surrender to the demands of Russia.

When a Japanese has no other way of expressing his disgust he falls upon his sword. One of the suicides was a major in the imperial body-guard. He fought all through the war, but could not endure the taunts of friends who met him on his arrival at Kobe. The other was a coolie—a jinrikisha man—who was not aware that the fruits of victory had been forfeited until he heard the story from some persons who came down to welcome the prince. He at once became intensely excited, rushed through the streets shouting that Japan had been disgracefully betrayed, and on reaching his home proceeded to take his own life.

Of such men, with the coolies, who carried their baggage, ammunition and supplies in

The Yankees of the East

packs upon their backs, was the army of Japan composed ; and three-fourths of them were turned back into the body politic, with no employment, no taste for labor, the indolent habits of the camp, an inordinate love for excitement and plenty of mischief-makers to stir up their natural discontent. It will thus be seen why some people thought that a domestic revolution would be a good thing for the country. These men will be loyal as long as they have no grievance and are retained under arms, but there was for a time grave danger that they might be aroused to offer violent opposition to the government as soon as they were released from their obligation to support it.

For a people who have been so recently released from mental, moral and political bondage, the Japanese showed remarkable self-control. Foreign residents and travelers complain of their vanity, and it is conspicuous, but it is natural and excusable. No nation on earth has more to be proud of. But for months they were under a terrible strain. Not only their vanity and their pride, but their sense of justice, had been violated. Nine-tenths of the impulsive people thought that the government should not have consented to an armistice ; that the flag of Japan should have been planted upon the palace at Peking, and that the "Son of Heaven," as the Chinese Emperor calls himself, should have been

The Political Crisis in Japan

humbled until he begged for mercy. There are even those who think—and the opinion was frequently asserted in the newspapers—that the empire of China should have been annexed to Japan, or at least a protectorate should have been maintained over it until a commercial and industrial conquest could have been completed. To such a people it appeared at first that their government was guilty of criminal indifference in accepting any other terms of peace, and it exasperated them to see in the Chinese newspapers assurances from the Emperor to his own people that, rather than annihilate the Japanese, he had generously given them money from his great abundance, and sent them back to their little island to bask in the sunshine of his favor.

Then when terms were finally made and the Japanese army agreed to stop fighting, to have Russia come in, with Germany and France at her back, and compel them to relinquish the most gratifying spoils of war, was about as much as the patriotic Japanese could endure, and when his own government calmly submitted without even a recorded protest, his indignation could not be repressed. For a time he ceased to revile the Russians. His own rulers were the object of his wrath.

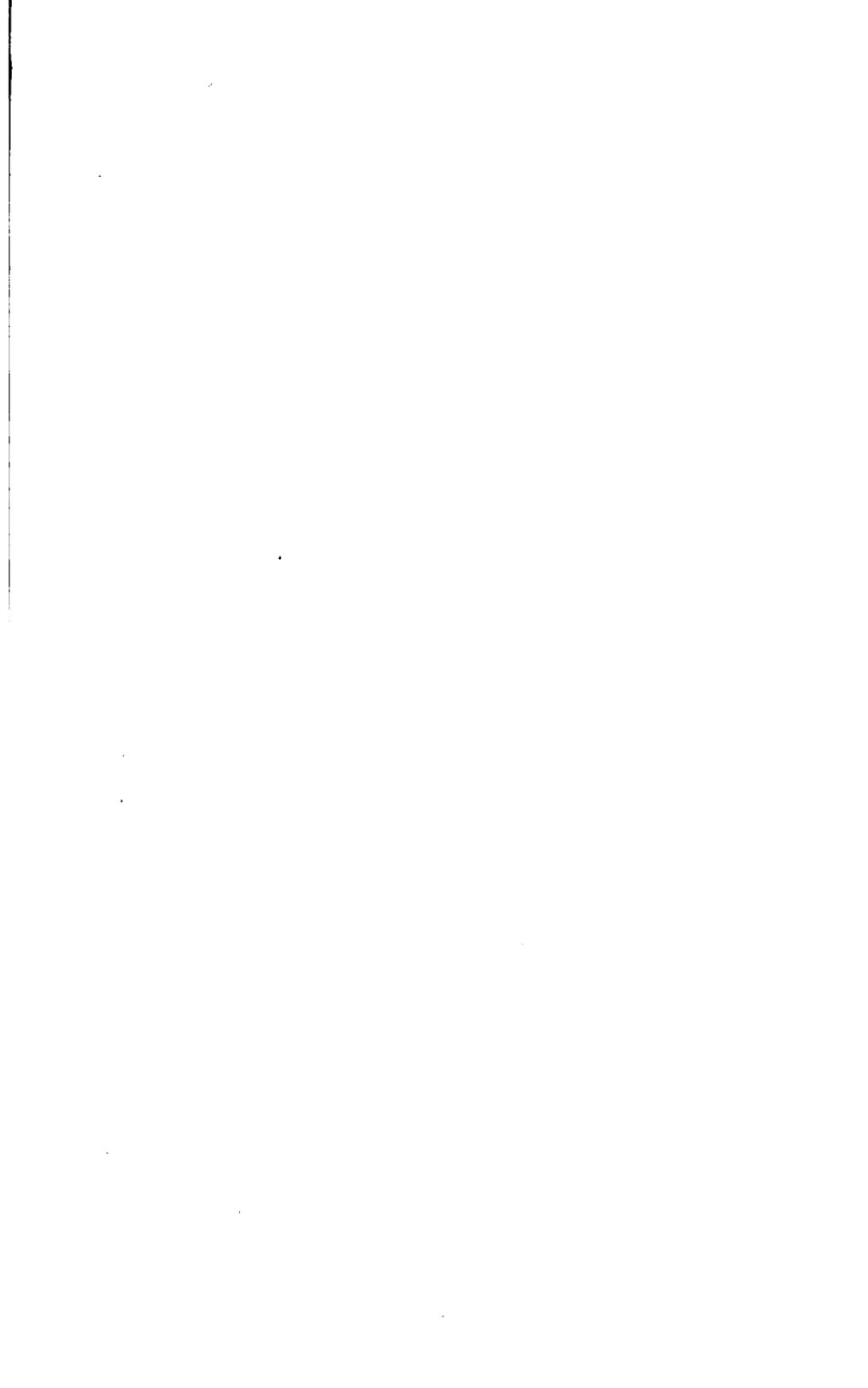
There are very few Japanese who do not believe they could have whipped Russia if they

The Yankees of the East

had been permitted to attempt it. It is difficult to convince them that Germany and France would have had any share in the fight. They do not understand what interest those nations could possibly feel in the affair, and a baseless story that the Russian admiral laid his sword across the articles of capitulation at Chefoo and told the Japanese that they could not be accepted added unnecessary fuel to a flame that was very fierce before. As a consequence of these emotions, which were freely expressed, nearly half the newspapers in the country were suppressed, and the leaders of the opposition in parliament were holding daily conferences to decide upon some method of utilizing the popular indignation for their own personal and political advantage. However, they fortunately concluded to support the ministry.

It is not fair to say these men had disloyal thoughts, but there is politics in Japan as in every other country and many ambitious men are out of power. That part of the press which was not in open opposition was divided into two factions—one indulging in indirect and moderate criticism, ingenious enough not to come under the ban of the censors, and the other defending the policy of the government and endeavoring to placate public sentiment by plausible explanations.

The imperial proclamation announcing the





GATEWAY TO THE MIKADO'S PALACE, KYOTO.

The Political Crisis in Japan

surrender of the Chinese territory was very cleverly worded, and explained that by the "friendly advice of Russia and other European powers the end of the war finds Japan enriched in territory to the fullest extent that her best friends could wish, strengthened in the esteem and confidence of the world and enormously enhanced in her prestige as a civilized nation." But nevertheless the exact terms of the relinquishment were not published in Japan for many weeks, and no paper was allowed to give a full account of the proceedings that attended the ratification of the treaty. One of the English newspapers contained a column report of that important event, but treated it very gingerly, and a Japanese paper was suppressed merely because it announced that the thirteen Russian men-of-war in the harbor of Cheefoo cleared their decks for action on the morning of the day on which the ratifications were exchanged.

There was gathered in the harbor of that little Chinese city, about two hundred miles south of Peking, the largest fleet of Russian vessels that was ever seen on that coast, thirteen in all, with two English, two German and one French cruiser, and the little gunboat *Machias* of the United States navy. While no explanation has ever been made of this display of force, it was evidently the intention of the Russian admiral to provoke a collision. He expected that

The Yankees of the East

Mr. Ito Miyoji, the Japanese ambassador, would be escorted across the Yellow sea from Port Arthur by the large fleet of ships assembled there, including the several vessels captured from the Chinese. The Russians were to assume that this display of force was intended to intimidate the Chinese envoys, and order the fleet out of the harbor. Under such circumstances shots must have been exchanged, and possibly there would have been a battle unprecedented in naval warfare. The hostile intentions of the Europeans is shown by the fact that none of their commanders except the Englishmen paid the usual call of ceremony upon the Japanese ambassador. The latter, suspecting the intentions of the Russians, decided to forego the usual honors, and went to Cheefoo upon a small merchant ship, attended by no escort. The Russian admiral several days previous ordered all his ships to stow their rigging and clear their decks for action, and they even went so far as to hoist a supply of ammunition out of their magazines and pull the plugs from the mouths of their cannon.

Many of the leading officials admitted privately that the armistice was a mistake, and that it would have been better for the army to have occupied Peking, but the policy of moderation was submitted to and approved by a conference of military officers, including the commanders

The Political Crisis in Japan

of the several armies. It is also asserted that the Russian ultimatum that the conquered territory must be relinquished was submitted to a similar conference, and that the prime minister informed the generals that their action would govern his policy. When the question arose whether they would advise a modification of the treaty in compliance with the demands of Russia or fight, they all voted to take the bitter pill.

In the meantime the ministry at Tokyo was united and had the cordial support of the army and navy, whose higher officers were consulted and concurred in all important matters. Several of the political committees, including the "reform party," the "national union party," the "progressionist party," the "economical reform party," the "central political association" and other of the factions which represent the opposition to the government sent congratulatory addresses to the military officers upon their return from the seat of war, commending their patriotism and gallantry, and expressing regret that the results of their achievements had been lost by the imbecility of the ministers in power. As soon as this portion of the communication was discovered the congratulations were returned to those who sent them without comment or explanation.

The comic papers and the caricature artists did good work in keeping up the spirits of the

The Yankees of the East

people and showed a great deal of fine humor. Thousands of cartoons were hung out in front of the shops and pasted upon the dead-walls in Tokyo and other cities and sold by the hundreds of thousands by the peddlers upon the street.

The popular feeling against Russia, Germany and France was intense, and extended in a measure to all foreigners in Japan, except Americans. Mr. Dun, the American minister, was the only member of the diplomatic corps who was not attended by detectives. The American legation at Tokyo was the only one that was not under military guard, and the same was true of the consulates at Yokohama. We heard of foreigners being attacked and insulted upon the streets at Kyoto, where an exposition was in progress; at Kobe, a neighboring port, and at Osaka, the great manufacturing center, but no Americans ever met with anything but the kindest courtesies. The Russian archbishop was warned to postpone the general meeting of the clergy of the Greek church, and all of the Russian churches in the country were under police protection. But any American who was capable of identification by the people was able to travel around without the slightest fear of insult or interference.

Fifty daily newspapers were suppressed in one week. At no time since its existence was the censorship of the Japanese press so stringent.

The Political Crisis in Japan

Of the twelve leading dailies at the capital seven were under suspension, mostly because of their vigorous indignation over the submission to the demands of Russia. The few papers that were loyal to the government made some very ingenious arguments and explanations. One declared that "the return of the Liao-Tung peninsula will be regarded by the world at large as an act of chivalry well becoming the spirit with which the war was undertaken and conducted."

Another, the *Shimbun*, said :

"Viewing the matter calmly, one realizes that it is perhaps a good thing for Japan that she has been compelled to be contented with only a part of her rightful prize. Had she obtained all she asked for she might have been satisfied with her present condition, which would have been very injurious to her future progress and development. But as it is, the national pride has been strongly affected by European intervention, and the people are inspired with renewed energy to increase their resources and strength. Thus the loss of Liao-Tung may prove a blessing in disguise."

Some of the papers demanded an increase of the indemnity as compensation for the surrendered territory. Others took the high ground that having "voluntarily" relinquished her territorial occupation of China, it would not be manly or consistent for Japan to demand additional monetary compensation. With commendable but amusing pride, they asserted that the

The Yankees of the East

Liao-Tung territory was given back to China as a mark of generosity and without any desire or expectation of receiving material compensation.

As a consolation to the people the government made large promises in the way of public improvements, and an extensive programme was semi-officially announced of ship-building, navy-yards, fortifications and other means of defense, so that the country might hereafter be in a condition to fight the czar and hold its own with any of the nations of Europe.

It was promised that the indemnity paid by China would be applied to the increase of the national armament and defense. The two hundred million taels, which amount to about the same number of dollars in our money, by the treaty was agreed to be paid in eight installments, fifty millions in six months, fifty millions more in twelve months, and the balance in six annual installments with interest at five per cent.

The total of the indemnity is equivalent in Japanese currency to two hundred and eighty million yen, and exceeds the national currency now in circulation by one hundred and thirteen million yen, or an average of nearly four yen per capita of the population. The yen is a silver coin equal to the Mexican dollar.

It was also announced that a portion of the indemnity would be used to redeem the war loans.

The Political Crisis in Japan

The expenses of the war amounted to about one hundred million yen, most of which was expended abroad and was obtained by loans from the people. It is to the credit of Japan's financial ability, as well as to the patriotism of the people, that she has not been compelled to go outside her own limits for a dollar. She has no foreign debt. This is the more remarkable because of the fact that her treaties with other nations prohibit her from imposing more than five per cent duty upon any imported merchandise. She has never been allowed to regulate her own tariff, but has been the victim of the commercial selfishness of Great Britain, which until recently has stubbornly opposed a revision of the treaties.

The first war budget voted by parliament was for one hundred and fifty million yen, and the second was for one hundred million, but only two loans, amounting to only eighty million yen, were floated. The surplus funds in the treasury when the war broke out were twenty-seven million, and these, with the loans, covered the entire expenditure.

The administration organ expressed an opinion that prevails throughout Japan with a most remarkable unanimity, from the Emperor down to the coolies that work over the furnaces in the tea go-downs. It said that the result of the war with China has demonstrated that Japan has be-

The Yankees of the East

come one of the great powers of the world. The article continues :

"The time has gone by in which China and Korea were the only opponents to be considered by Japan. Russia, France, England and Germany are now to be dealt with, and in the future we must be prepared to hold our own with those countries. Japan must be so strengthened and equipped as to make herself felt among those powers, and to that end, within the next five years, the naval force of this country must be so increased as to be on an equality with the squadrons of any two of the strongest European nations combined, while also within the same period the standing army must be increased to double its present strength. But it should be understood that this increase of the naval and military strength of the empire is for the purpose of defense and not aggression. More naval stations should be opened at once, the number of military and naval colleges, schools of navigation and arsenals increased, and ship yards enlarged, while the industries of the country should be developed and all superfluous national expenses should be reduced as much as possible.

At the outbreak of the war a great deal more money might have been raised for such a purpose than now, for then patriotism was at fever-heat. Many interesting tales are told of individual ardor that are both pathetic and amusing. Lieutenant-General Baron Yamaji, commanding a division, who happens to possess a single eye, and is called in popular literature "The one-eyed demon," had considerable property, which



A JAPANESE SAWMILL.

The Political Crisis in Japan

he sold at auction before he left for the front, and distributed the proceeds among his soldiers. He made an address to them upon presenting the money which was bombastic and ludicrous, although entirely sincere. He declared that he should never need his property again, because he intended to die on the field of battle or remain permanently in China, with the permission of the government, as a governor of captured territory. Although he was at the head of his men in every battle, he escaped with a whole skin, and the captured territory was given back to the enemy under pressure from Russia, Germany and France. He therefore returned to his home a sadder and poorer man, and is now entirely dependent upon his small pay.

On the southern side of Yokohama, leading up to a bluff upon which most of the foreigners live, is a steep stairway known to tourists as "The one hundred stone steps." They lead to a tea-house and shrine which are both famous and are otherwise reached by a beautiful roadway winding among the lawns and groves of the rich residents of that city. One day in the summer an elderly Japanese in the costume of the samurai, who were knights to the feudal lords in ancient times, attempted to ride up and down these steps on horseback, and succeeded in doing so after a daring exhibition of horsemanship and several accidents.

The Yankees of the East

He said his name was Ishikawa Seima, that he was a samurai to the daimyo of Sendai in the old days of the shogun, and that when his three sons went to the war he vowed that if all returned alive he would ride up the steps to the shrine of Sengen on horseback and down again, after leaving a thank-offering to the gods.

The return of the Emperor to Tokyo was commemorated by a manifestation that had greater significance than the demonstration of the people, and allayed public apprehension more than anything that occurred after the close of the war. For the time being political animosity in Japan was suppressed. There was no longer any talk or fear of revolution, and the tenure of the ministry was secure. The policy of the government was tolerated as well meant, if not judicious, and the surrender of the conquered territory was condoned.

The radical party issued a *pronunciamento* which cleared the atmosphere, and offered loyal submission to the Emperor and his ministers as an evidence of their joy at his return. It began with a few paragraphs in the way of moralizing over the frequency of blunders and errors in the best-regulated governments which may seriously affect the well-being and safety of the state. Then followed a brief history of the war and the support that had been given the authorities

The Political Crisis in Japan

by the radical party in securing money and military supplies. Then came an expression of their motives and an assurance that they have been governed by unselfish patriotism. They asked a number of questions as to the management of the war and the national finances, which they left unanswered, and in brief, suggestive terms promised some further comments on these subjects. "On these topics the time has not yet come," they said, "for our party to deliver its judgment," and then they added sententiously: "Whenever there arises an opportunity to offer advice the radical party will not fail to do so. The reason why this country alone, among the nations of Asia, is able to maintain its position on an equal footing with the powers of Europe is that it stands on a firm basis of morality. The recent war has demonstrated the great difference between China and Japan. The brilliant success of our arms is due to the illustrious virtues of his majesty and his august ancestors, as well as to the loyalty and bravery of our military and naval forces. But another reason is the fact that both the government and the people have been united in the firm consciousness that the nation was waging a righteous war."

The committee of radicals then discussed the future policy of the government, and insisted that a portion of the indemnity should be used for pensions to the wounded and the families of

The Yankees of the East

the dead, next for a sinking fund to redeem the war loans, and the remainder for national defense and the increase of the navy, and suggested that a portion might be devoted to the development of those industries "which are the root of national wealth and strength." If this line of policy was followed by the government the support of the radical party was promised, but they announced that they would continue to accept their share of the responsibility of deciding questions that affect the dignity and honor of the nation.

Then, in conclusion, they admonished all patriotic citizens of the critical situation in the country and the necessity of harmony and disinterested coöperation to preserve the peace and strength in the government at home, so as to present a united resistance to foreign enemies.

"The situation in the East," they said, "is daily growing more and more serious, and it is imperatively necessary to unite the people and nourish our national strength."

By surviving this severe and painful ordeal without a revolution the Japanese demonstrated to the world that they have acquired something more than a veneer of civilization, as their critics frequently suggest, and have learned the faculty of self-control beyond that possessed by any of the Latin-American republics or southern nations of Europe. Neither France nor Spain nor Italy

The Political Crisis in Japan

could endure without convulsions so bitter a national disappointment and humiliation as the Japanese have recently undergone, and I am not sure of what might happen in Great Britain or the United States under similar circumstances. No political party in either of those nations could survive such responsibility.

Lafcadio Hearn in one of his descriptions of human nature in Japan says :

"Centuries of the highest social culture have wrapped the Japanese character about with many priceless, soft coverings of courtesy, of delicacy, of patience, of sweetness, of moral sentiment. But underneath these charming multiple coverings there remains the primitive clay, hard as iron, kneaded, perhaps, with all the metal of the Mongol, all the dangerous suppleness of the Malay."

And they are often silent when they are most deeply stirred. The manifesto of the radical party removed the danger from the combustible material and explosives, and the time gained was valuable in giving the patriotic statesmen of the country a chance to teach the people with prudence and patience that their humiliations were not due to the misdeeds of their ministers, but to circumstances and conditions which they could not control, and the government was wise in using its best efforts to stimulate industrial and mercantile activity, and to strengthen the army and navy.



Index

Actors, 589.
Actresses, 541.
Adams, Will, 185.
Advertisements, queer, 586.
Advertising, 276, 584.
Agriculture, 349.
Akira, Prince, 76.
Ambition, 414.
American Board Foreign Missions, 413, 448, 580.
American-educated Japanese, 399.
American Tract Society, 435.
Americans, popularity of, 22, 83, 624.
Ancestral worship, 98.
Ancient Japanese art, 565.
Anecdotes, 25, 405, 407, 426, 450, 496, 629.
Annapolis graduates, 601.
Anthem, National, 613.
Aoki, Viscount, 437.
Architecture, 59, 118.
Area of Japan, 16.
Arisugawa, Prince, 74.
Athens, Duke of, 51.
Army, 614.
Arnold, Sir Edwin, 24.
Art, Japanese 347, 561.
Artists, Japanese, 561.
Artists, pay of, 128.
Artists, women, 528.
Art school, 564.
Assassinations, 49.
Atheism, 422, 447.
Athletics, 547.
Audiences, Japanese, 542.
Babes, 253.
Bacon, Miss Alice, Books on Japan, 24, 264.
Baltimore, flagship, 156.
Banking, 303.
Bankruptcy, 306.
Bantos, 600.
Baptists, 432.
Baths, 583.
Banzai, The National cheer, 92.
Beauty, Japanese, 245, 250.
Beer, 296.
Beggars, 231, 295.
Bibliography of Japan, 23.
Bicycles, 601.
Bijitsu, Gakko, (art school), 564.
Bills of fare, 592.
Bingham, John A., Anecdote of, 25.
Birth days, 595.
Biwa, Lake, 16.
Black, John, 280.
Board of Trade, 159.
Books, 592.
Bow, The Japanese, 366.
Box of curios, 274.
Boycotts, 318.
"Bride, The Japanese," 243.
Brides, Japanese, 237.

Index

Brinkley, Captain, 275.
British Trade in Japan, 141,
 276.
Brokers, Japanese, 159.
Bronze, Noblest work of, 572.
Brooks Island, 12.
Buddha, 579.
 Images of, 2.
 The colossal at Kamakura,
 578.
Buddhism, 260, 282, 361, 381, 392,
 422, 441, 457, 514, 575, 580.
Buddhists, 455, 509, 539, 604.
 The cross, 188.
 Statistics, 495.
Budgets, 606.
Buildings, 458.
Bureau of the Imperial House-
 hold, 98, 101.
Burial ceremonies, 604.

Cabinet, The Emperor's 27, 55
 64.
Cablegrams, 277.
Campaigns, political, 35.
Canadian Pacific route, 8, 6.
Canals, 115, 168.
Capital, Railway, 177.
Capitals, The three, 27.
Carpenter, Admiral, 156.
Carpenters, 591.
Carriage, Imperial, 66, 87.
Casualties in War, 222.
Catholic Church, 432.
Catholics, Expulsion of, 116.
Censorship, 542, 620, 624.
Ceremonials, 395.
Ceremonies, Bureau of, 100.
 Religious Court, 99.
Chamberlain's "Things Japa-
 nese," 23.
Chamber of Commerce, Tokyo,
 154.
Champion wrestler, 548.
Chaplains, Christian, 435.

Characteristics of people, 86,
 89, 124, 197, 200, 210, 218, 228,
 633.
Child Labor, 441.
Children, 234, 253, 357.
Charity scholars, 580.
Children, the Emperor's, 69.
China, 618.
China, Emperor of, 221, 618.
 Missionary conditions, 425.
 War with, 605, 618.
Chinese dead, shipped home, 2.
 Funeral customs, 10.
Honesty, 599.
Influence, 259, 291, 329.
Servants, 11.
Students, 400.
Chiropodists, 596.
Chop sticks, 367.
Chits, 601.
Christian Church of Japan,
 432.
Christianity, 391, 413, 457.
 Influence of, 517.
 Relics of early, 66.
 Suppression of, 106, 116.
Chrysanthemum, 134.
Church of England, 432.
Chuzenji, Lake, 17.
Cities, Japanese, 16.
Citizens, rights of, 29, 51.
Civilization, Progress of, 1, 42,
 618.
Civil Service, 51.
Clothing, European, 526.
 Japanese, 124.
Crests, 588.
Crime, 46.
 Detection of, 204, 229.
 Statistics of, 204, 224, 228.
Comic papers, 623.
Commerce, foreign, 138.
Commercial conditions, 140.
 Exchanges, 159.
 Law, 304,

Index

Compradores, 600.
Compulsory education, 392.
Concessions, 296.
Concubines, The Emperor's, 70,
 98, 101.
Confucianism, 514.
Confucius, 381.
Congregationalists, 432.
Constitutional limitations, 605.
Constitution, The, 28.
Construction, railway, 172, 179.
Consuls, United States, 156, 298,
 332.
Coolies, Disposition of, 196.
Copmann, Julius W., 308.
Cornell Graduates, 601.
Corporations, 304.
 Regulation of, 181.
Costumes, actors, 544.
 Wrestlers, 552.
Cotton, 308.
 Factories, 127.
 Goods, manufactures of, 146.
Courtships, 238.
Courts, The, 46, 206, 211, 219, 296.
Customs, peculiar, 120, 122, 132,
 344, 405, 409, 458, 496, 498,
 516, 538, 604, 615.
Czarwitch, The, 50.

Daigoro Goh, Author, 256.
Dailies, English, 274.
Daimios, The, 2, 56, 169.
Dancing, 78.
Danjuro, The actor, 543.
Death rate, 16.
Decoration, Household, 122, 590.
 Arts, 80, 84.
Deputies, Chamber of, 437.
Deshima, Island of, 340.
Detectives, The police, 204, 206,
 229.
Dictionary, Japanese, 404.
Diet, National, 197, 361, 368, 375.
Dinners, Japanese, 360, 365.

Diplomatic service, 51, 65.
Divorce, 233, 242, 246, 264.
Doshisha University, 384.
Dowager, The Empress, 100.
Dress, The national, 97, 251.
Diplomas, World's Fair, 562.
Dragon, The Sacred, 182.
Drama, 588.
Dun, Edwin, 298, 624.
Dutch in Japan, 107, 340.

Earthquakes, 577.
Economics, 593.
Editors, 268, 283.
Educated Japanese, 601.
Education, 381.
 of women, 511, 518.
 Compulsory, 441.
Electric railways, 180.
Embroideries, 128, 181, 336.
Eel houses, 362.
Emperor, The, 1, 27, 29, 61, 68,
 80, 118, 449, 630.
 Religious belief of, 438, 458.
 Respect for, 374.
Empress, The, 90, 94, 100, 511.
Empress steamers, 8, 6.
English "as she is Japanned,"
 586.
Engineering, 172.
Entertainments, 376.
Etiquette, 235, 242.
Examinations, civil service, 51.
Express Service, 179, 589.
Exposition, Chicago, 561.
Exports from Japan, 138.
Extra, Territoriality, 298.
Exposition, Kyoto, 571.

Factories, 330.
Family relations, 249, 257, 264,
 532.
Fans, Japanese, 147.
Farms, 81, 349.
Fashions, Japanese, 526.

Index

Fatalism, Tendency toward, 185, 580.
Field, Marshall, 346.
Fire flies, 588.
Fires in Tokyo, 118.
Firemen, 387.
Fish, 361.
Flour, Shipments of, 8.
Food, Japanese, 197, 361, 368, 378.
Footmen, 588.
Foreign commerce, 138.
Foreigners, Rights of, 34, 39, 298, 301, 380.
Fortune tellers, 451.
Foster, John W., 208, 370.
Fourth of July in Japan, 156.
Francis, Rev. Joseph M., 418.
Free Speech, limited, 38, 40.
Freight rates, 6, 8, 15, 178.
Fukuzawa, Mr., 270, 399, 520.
Funeral ceremonies, 10, 604.
Fushima, Prince, 76.

Gambling Prohibited, 195.
Gardening, 407.
Gardens, 362, 372.
Geishas (dancing girls), 130, 368, 377, 378.
Girls, Condition of, 396, 512, 519, 528.
Gobel, Jonathan, 190.
Goddesses, Buddhist, 244.
Go Downs, The, 136.
Gods, 458.
 Buddhists, 576.
 Shinto, 576.
Gojo, Viscount, patron of wrestlers, 549.
Good nature of wrestlers, 557.
Government, Attitude towards Christianity, 423, 485.
Printing Office, 284.
Railways, 172.
System of, 27, 51, 64, 606.

Great Britain, Commerce of, 141, 276.
Greek Church, 432, 624.
Gresham, Secretary, 296.
Griffis, Dr. 534.
Guards, the Imperial, 105.
Guide books, 28.
Guides and Interpreters, 22.
Guilds, 228, 231, 339, 551, 599.

Hachiman, the God of War, 576.
Hardy, Alpheus, 388.
Harvard Graduates, 58, 601.
Haru Ko, the Empress, 90.
Hatoyama, Dr. & Mrs., 37.
Hats, Japanese, 86.
Haturi, The Guide, 575.
Hay, 351.
Hearn, Lafcadio, 24.
Hepburn, Dr., 404.
Higuchi, 568.
Hiroshima, 79.
Hitotsu, Bashi, The Shogun, 110.
Home Affairs, Minister of, 440.
 Life, 260, 371, 592.
Honorifica, 405.
Honolulu Steamers, 3.
Honesty, 598.
Hong Kong, 9.
Horses, 351.
Hospitality, 21.
Hosery, 127.
Hospitals, 608.
Hotels, 3, 18, 20.
Household, Minister of Imperial, 98.
Hotel Grand, Yokahama, 3.
House building, 590.
Howard, B. C., 308.
Howe, Miss Annie L., 254.
Humor, Japanese, 624.
Husbands, Japanese, 249, 261.

Iayaki, Madam, 528.

Index

Iba, 236.
Ieyasu, The Shogun, 107, 116, 211.
Iemitsu, The Shogun, 108.
Illuminations, 89.
Image of Buddha, 2, 573.
Implements, farm, 355.
Imports of Japan, 138, 320.
Imperial Prince, 68-71.
 Family, 61, 74, 90.
Indemnity, Chinese, 626.
Industries, 293-313.
Industrial school, 513.
Ingenuity, 329.
Inland Sea, 175.
Inouye, Count, 584.
Insect life, 21.
Insettsukioku, The, 284.
Insurance, 119, 345, 458.
 Life, 120.
Investments, 180, 293, 308, 313.
Iron, 308.
Irrigation, 358, 593.
Itinerary for Japan, 6.
Ito, Marquis, 41, 43, 47, 60, 88, 284, 437, 608.
Ito Myojo, 622.
Iwakura Tomomi, 49.
Jinrikisha, The, 86, 159, 336, 446.
Journalism, 268.
Judiciary, The, 211.
Jugglers, 582.
July Fourth, 597.
Justice, Japanese, 296.
Justice, The Chief, 216, 220.
Kagos, 170.
Kakemonos, 122, 373.
Kamakura, 573.
Kami, The, 134.
Kataoka, Mr., 437.
Kansai Trading Co., 307.
Keio, Gijiku School, 271.
Kindergardens, 258, 392, 588.
Kirin, The, 131.
Kita, Shirakawa, Princess, 78.
Komatsu, Prince, 75, 78, 88, 616.
Korea, 436, 609.
Korean Young Men, 399.
Koto Hito, Prince, 76.
Komaki, Dr., 386.
Kuras (vaults), 121, 545.
Kurino, Minister, 296.
Kwei, The, 132.
Kyoto, 6, 17, 27, 80, 108, 115, 130.
Labor, 330.
Labor, child, 441.
Ladies of the Imperial Court, 77.
Lai-Tung Peninsula, 613.
Land Ownership, 354.
Language, The, 287, 400, 403, 444.
Lanterns, 588.
Laundries 588.
Laureate, Poets, 412.
Laws, 25, 46, 205, 213, 266, 298.
Lawyers, 212, 219.
Learning, Desire for, 442.
Legends, 576.
Legislation, 46.
Li Hung Chang, 47.
Literature on Japan, 23.
Locks, 592.
Lotteries, 596.
Love, No word for, 583.
Lovers, 233.
Lutherans, 433.
Macao, China, 9.
Machinery, Shipments of, 8.
Mail, The Japanese, 275.
Makino, Mr., 437.
Manji, The, 133.
Manners, 252.
Manufacturing, 276, 298, 313, 330.
Marriage, 288, 258.
Masonry, 39.
Massage, 341.
Matsuris, 588.
Matting, floor, 601.

Index

McIvor, M. W.. 158, 298, 332.
Medical Corps, Japanese, 221.
Memories, remarkable, 289, 445.
Mercantile classes, 425.
Merchants, foreign, 600.
Messageries Maritimes Steamers, 13.
Messenger boys, 583.
Methodists, 432.
Middlemen, 345.
Middleton, George, 303.
Middleton & Co., 335, 588.
Midway Island, 12.
Mikado, the (see Emperor).
Mileage, Railway, 177.
Miller, Mr. R. S., 206.
Ministry, Japanese, 605.
Missionaries, 190, 223, 254, 291,
 384, 390, 425, 514.
Mission Schools, 443, 514.
Mitsubishi Steamship Co., 187.
Mitsu Tomoye, The, 182.
Miyanoshita, 6, 17.
Miyoshi Taizo, 222, 437.
Morality of priesthood, 440.
Morals, 249, 257, 571.
Mori, Viscount, 50.
Morse, James R., 207, 308, 326.
Murray's Guide Book, 23.
Museum, Imperial, 65.
Music, 364, 395, 540.
 school, Imperial, 395, 513.
Mutsu, Count, 47, 88.
 Countess, 77.
 Hito, Emperor, 62.
Mythology, 181.

Nagasaki, 6, 107, 116, 340.
Nagoya, 130.
Nakodos, 238.
Nara, 6.
National anthem, 613.
 Church, Japan, 417.
Native Merchants, 188, 158.
Navy, The, 184.
Needle Women, 591.
Neeshima, Joseph, 382, 421.
News boys, 582.
Newspapers, 41, 44, 268.
News, Telegraphic, 277.
Nikko, 6, 16, 109.
Nippon Yusen Kaisha, 187, 294.
Nirva, Mr., 437.
Nishi - Ni - Oh - Me, champion
 wrestler, 559.
Nokayama, Marquis, 73.
Normal school, 513, 588.
Northern Pacific Steamers, 3, 6.
North German Lloyd Steamers,
 18.
Nude in Art, 571.
Nudity, 568.
Nurses, educated, 522.
Obis (sashes), 129.
Odd things, 582.
Offices, Public, 56, 60.
Officials, Railway, 182.
Okabe, Viscount, 437.
Okakura, Mr. artist, 348, 564.
Okubo, Count, 49.
Okuma, Count, 38, 50.
Okura, Mr., 371.
Opium smoking, 597.
Opium, Traffic in, 8.
Orchestra, Japanese, 540.
Oriental and Occidental steam-
 ers, 3, 6.
Osaka, 6, 16, 27, 127, 380.
Ovens, Public, 598.
Oyama, Marquis, 437, 524.

Pacific Mail Steamers, 3, 6.
Palace of the Shogun, 111.
Palaces, The Imperial, 68, 73,
 100, 103, 117.
Palanquins, 170.
Palmer, Mrs. Potter, 562.
Pantomime, 377.
Papenberg Island, 116.
Parkes, Sir Harry, 319.

Index

Parliament, 28, 30, 35, 214, 605.
Passenger rates, 179.
Passports, 25.
Patents, 297.
Patriotism, 51, 89, 413, 449, 607,
632.
Patriotism, American, 158.
Peace, Treaty of, 621.
Peculiar customs, 361, 405, 409,
496, 498, 516, 533, 568, 583,
588, 594, 604.
Peddlers, 582.
Peers, House of, 28, 30.
Peking, 622.
Peking Gazette, 282.
Peninsula and Oriental Steam-
ships, 18.
Penitentiary, 46.
Perry, Commodore, 107, 189, 340,
382, 398.
Phoenix, The, 182.
Pidgin, Japanese, 406.
Plays, Ancient, 589.
Ploughing, 382.
Poem, Japanese, 409.
Poetry, Japanese, 245, 409.
Poets, Women, 523.
Political associations, 36.
Campaigns, 34.
Crisis, 605, 632.
Divisions of Japan, 27.
Parties, 32, 42, 628.
Police, The, 25, 200, 202, 211, 229,
337.
Politeness, 187, 366, 395, 401.
Population, 16.
Portraits, 567.
Position, Women of, 522.
Postal Savings Banks, 306.
Prayer wheel, 496.
Preachers, 416.
Presbyterians, 243, 482.
Press, The Japanese, 41, 268, 620,
624.
Prices in Japan, 124, 130, 137.

Priesthood, Character of, 440.
Prime Minister, 56.
Prince Imperial, 69, 71.
Printing, 263, 282, 288.
Prisoners Reform Association,
221.
Prison System, 222.
Privy council, The, 27, 60.
Proclamations, Imperial, 621.
Progress of Japan, 221.
Prostitution, 498.
Protestant Chaplains, Count,
Inouye, 436.
Churches in Japan, 432.
Public schools, 392, 444.

Radical party, 630.
Railway eating arrangements,
593.
Mileage, 177.
Regulations, 181.
Electric, 180.
System, 168, 172, 294.
Red Cross Society, 76, 79, 221.
Reception of Emperor, 80.
Rein's book on Japan, 23.
Religion, 413, 459.
Congress of, 441.
The official, 98, 439, 449, 457.
Religious customs, 438.
Reports, Government, 183.
Representatives, House of, 28, 30.
Residences, Japanese, 118.
Official, 56.
Restaurants, 362.
Revenues of Government, 32.
Revolutions, 521, 614.
Rice culture, 353.
Ritual, Bureau of, 98.
Roads of Japan, The, 168.
Robes, The Emperor's Cerem-
onial, 102.
Roofs of houses, 597.
Russia, Interference of, 609,
619, 624.

Index

Russian Church, 624.
Minister, 88.

Saint, The only woman, 244.

Salonji, Marquis, 397.

Saké, 469.

Salaries of officials, 55, 57, 60.

Salvation army, 434.

Samuria, The, 2, 169, 615.

Sano Rensō, The Guide, 28.

Savings Banks, 306.

School, The Empress's, 512.

Schools, 2, 258, 381, 580.

Scidmore's "Jinrikisha Days," 23.

Screens, 590.

Seal, The Imperial, 102.

Sexes, Relation between the, 284.

Seamanship, Native, 185.

Searle, Miss, 530.

Secret Societies, 36, 38, 39, 48.

Sedan chairs, 170.

Servants, 11, 128.

Shampooing, 341.

Shanghai, Steamers to, 6.

Shiba Park, 62.

Shibusawa, Mr., 371.

Shinto, 98, 438, 449, 457, 604.

Shipping, 184, 297, 302, 310.

Shizuoka, 110.

Shoes, 373.

Shogun, The (Tycoon), 107, 118, 188, 211.

Shopping, Suggestions about, 17, 124, 129.

Shops, 124, 135.

Shrines at Nikko, 109.
of the Emperor, 62.

Shroffs, 599.

Siberian Railway, 600.

Sigma, Curious, 361, 584.

Silk, 129.
Clothing, 128.
Exports of, 143.

Silver prices, 137.

Simplicity of the people, 569.

Singing, 364, 398, 401, 541.

Six Companies, Chinese, 11.

Social laws, 235, 241.
Life, 4.
Rank, 167.

Soldiers, 614.

Sorobans, 599.

Soshi, The, 45, 47, 51, 315, 561.

Sousa's music in Japan, 4.

Soy, Japanese, 379.

Spain, Queen of, 30.

Speculation, 159.

Spelling, peculiar, 584.

Squeeze, The, 336, 606.

Stables, 591.
Imperial, 102.

Statistics, 138, 248, 323, 354, 392, 432, 495, 518.

Buddhist, 495.

Educational, 513.

Of Marriage and Divorce, 248.

Of wages, 333.

Steamers, Cost of running, 7.
To Japan, 8, 6, 12.

Steamship, the first, 183.

Stock Exchange, 159.

Story tellers, 342.

Straw, how utilized, 351.

Strikes, 338.

Street cars, 601.

Subsidies, Government, 187, 275.

Suffrage, Regulations of, 35.

Suicide, 615, 617.

Sukune, The first wrestler, 549.

Sunday Observance, 456.

Superstitions, 451, 496, 572, 594.

Suri, The, 228.

Swindling, 318.

Swords, Value of, 121.

Tablets, Ancestral, 98.

Tailors, Japanese, 125.

Index

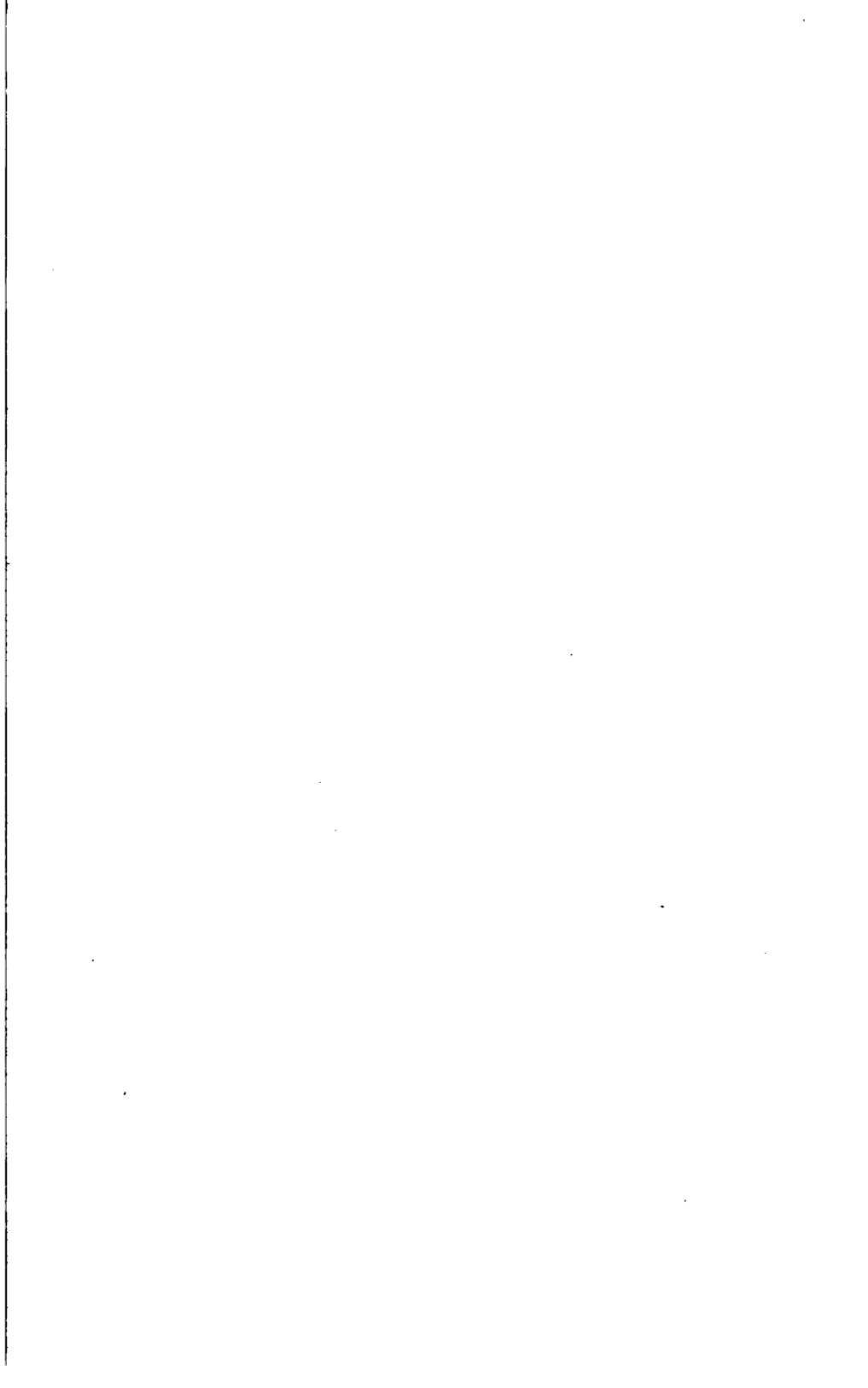
Takahashi, Miss, 397.
Takomona, 590.
Tamura, Rev. Mr., 243, 415.
Tariff, 297, 627.
Tattooing 197.
Taxation, 32.
Teachers' Convention, 586, 611.
 School, 447.
Tea, Exports of, 143.
Tea Houses, 362, 508.
 Pouring, 236.
 Shipping, 335.
Tejima, Mr. 398.
Technological Institute, 303,
 588.
Telegraph service, 589.
Temperance of people, 210, 295.
Temple of Nikko, 109.
 of Hachiman, 578.
 of Wrestlers, 548.
Thatcher, John Boyd, 562.
Theatre, The, 348, 588.
Threshing grain, 350.
Throne of Japan, 65, 98.
Tokaido, The, 168.
Tokaboko, Island, 116.
Tokonoma, 378.
Tokudaiji, Count, 88.
Tokugawa family, 107, 111, 114.
 Prince, 114, 188.
Tokyo, 6, 15, 27, 80, 85, 95, 114,
 117, 268, 321, 338, 446.
Tonnage of native shipping,
 184.
Topography, 171.
Tourist's habits, 4.
Trade, 298, 307, 320.
 Customs of, 345.
 Foreign, 188.
 Marks, 297.
 Unions, 23, 231, 330.
 Associations, Foreign, 155.
Transportation rates, 178.
Treaties, 210, 298.
Trials, Police, 204.
Tung Wah Hospital, Hong
 Kong, 9.
Tycoon, The (Shogun), 1, 107,
 118.
Type, Japanese, 288.
Umpires, Wrestling, 550.
Underwear, 124.
United States Consul General,
 156.
 Friendliness for, 155.
 Trade in Japan, 139.
University, Doshisha, 448.
 Imperial, 215, 384, 438.
Unitarian, 432.
Universalists, 432.
Uyehara, Mr. 397.
Vanity, 414.
 Japanese, 619.
Vassar Graduates, 524.
Vatican, Presents from, 67.
Vaults, Treasury, 121.
Vehicles, 596.
Vocabulary, 403.
Wadagaki, Dr., 438.
Wages, 123, 127, 286, 314, 329, 333,
 346.
War, Casualties in, 222.
 Decorations of, 606.
 Expenses of, 627.
 Song, 401.
Wardrobes, Actors, 545.
Washington, George, 564.
Water works, 821.
Wealth, 294.
Wedding ceremonies, 237, 259.
Wheelbarrows, 594.
"Whiskey boy," 583.
Widows, 516.
Williams, George B., 376.
Wives, Condition of, 249, 262,
 357, 365, 516, 526.
Women, 233, 245, 249, 260, 368,
 511, 514, 516.

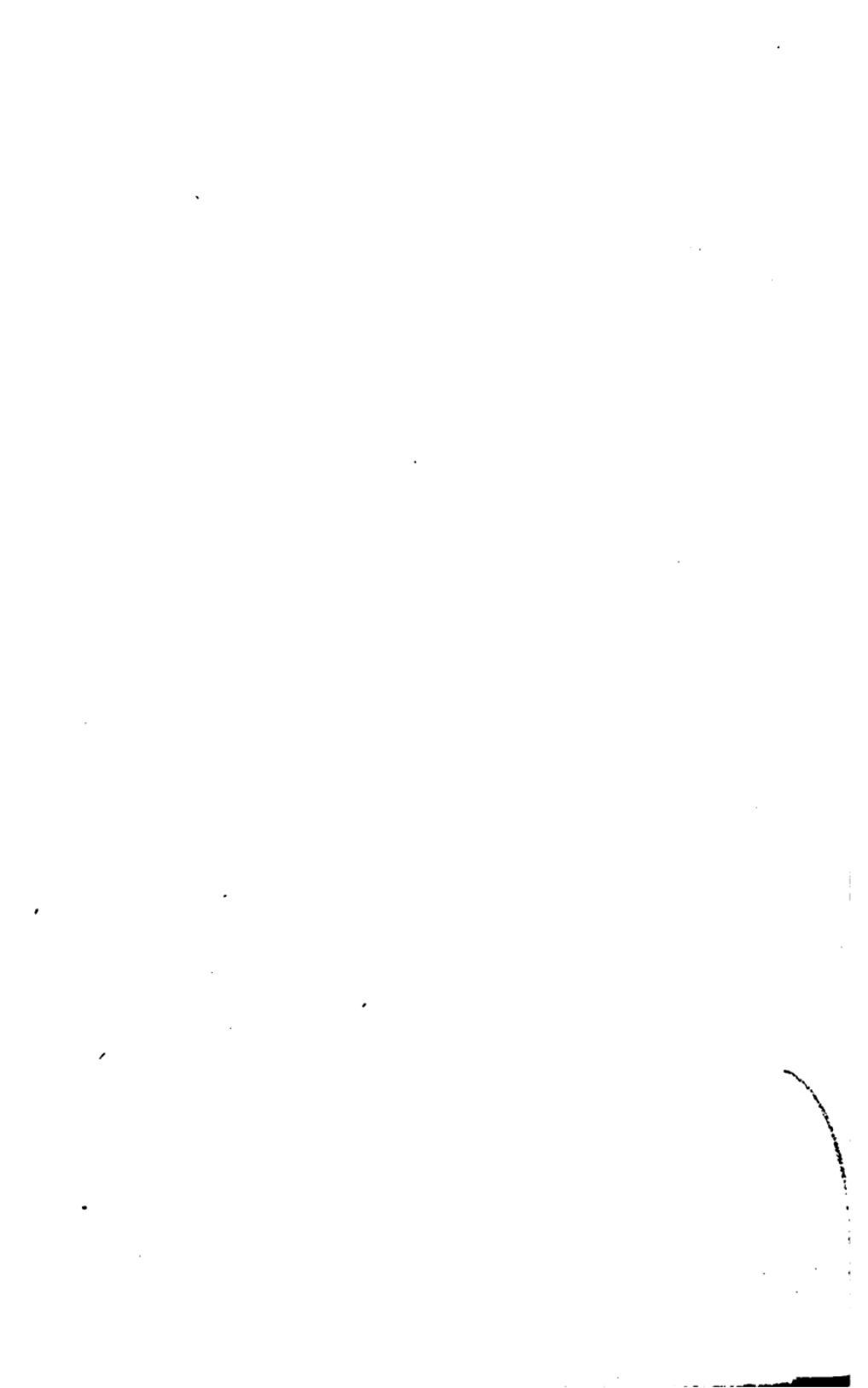
Index

Education of, 536, 526.
In politica, 37.
Literary, 515, 534.
Who have been Empresses, 515.
Working, 350, 354, 356.
Wooyeno, Yesabro, 307.
World's Fair, 336.
Worship, Native, 449.
Wrestling, 197, 547.
Xavier, St. Francis, 67.
Yale College, Graduates of, 58, 448, 601.
Yamahawa, General and Madam, 524.
Yamaji, Baron, 628.
Yedo, 115.
Yerkes, Mr., Art treasures, 564.
Yeso, 228.
Railway system of, 176.
Yokahama, 3, 16, 30, 130, 156, 274, 280, 338.
Yokayama, Mr., 371.
Yose, The, 342.
Yoshi Hito, Prince, 71.
Yoshiwara, 499.
Yoshihaha, Prince, 76.
Young Men's Christian Association, 222, 437, 456.
Yaki Hito, Prince, 71.
Yumoto, 17.
Yusen Kaisha, Nippon, 137.

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